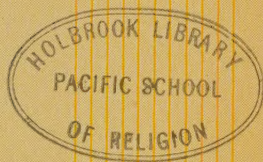


e Chaplain



in this issue:

PROTESTANTISM IN UNITED ACTION

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COMMUNIST DYNAMICS AND THE HOPE OF PEACE

A. Powell Davies

I AM INTOLERANT TOWARD INTOLERANCE... *Ira Freeman*

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THE COMPENSATIONS OF OLD AGE... *Edwin Holt Hughes*

Also:

RECOMMENDED READING



THOUGHT-STARTERS

NEWS AND VIEWS



THEY SAID IT

BACK TO SCHOOL FOR CHAPLAINS



HYMN STORY

FORMER CHAPLAINS



VOICE OF THE READER

**VOLUME 4
NUMBER 7**



A JOURNAL FOR PROTESTANT CHAPLAINS

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THE GENERAL COMMISSION ON CHAPLAINS

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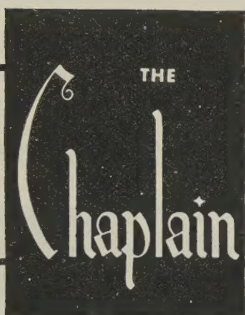
Associate Director

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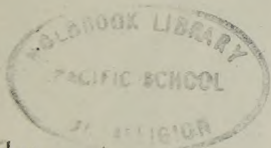
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Editor: DELMAR L. DYRESO

- Report of the semi-annual meeting of
the General Commission on Chaplains

Protestantism in United Action



HERE IN THIS PLACE PROTESTANTISM UNITES IN SERVICE TO CHAPLAINS AND IN HONOR OF CHAPLAINS WHO GAVE THEIR LIVES IN SERVICE.

THE General Commission on Chaplains, in session at the Wardman Park Hotel, Washington, D. C., voted on April 30 to begin a \$100,000 memorial project for the purpose of housing the offices in new quarters on Capitol Hill. The memorial is described as one which will be a symbol of "Protestantism in united action" and a means of more effective service, according to T. A. Rymer, Commission Director.

The building selected for this purpose is a former residence of the late

Senator Hiram W. Johnson, an elegant American structure facing the United States Supreme Court, at 122 Maryland Avenue, N. E. The mansion typifies the solid construction of the early nineteenth century, and while it has been extensively rebuilt by the former owner, it will again be altered to meet the needs of the General Commission. Among other distinguished features are several fireplaces, and the library having formerly been located in the Green Room at the White House during the Lincoln era.

Externally, the walled garden is a principal feature. From the viewpoints of location, size, utility, dignity, and distinction, the property has a unique appropriateness to the purposes for which it is being purchased.

The projected memorial will provide offices for the General Commission on Chaplains, Editorial and Circulation offices for *The Chaplain* and *The Link*, monthly magazines published by the Commission, together with offices for the Washington representative of the Federal Council of Churches of Christ in America.

Bishop Henry Knox Sherrill stated with respect to the proposed new headquarters:

"We feel this will mean a very real forward step. We believe there will not be any question about contributions."

Dr. William Barrow Pugh, on behalf of the Presbyterian Church, U.S.A., presented a check to the chairman in the amount of \$14,000 to be used towards the purchase of this memorial. On behalf of the National Council of the Protestant Episcopal Church, Bishop Sherrill stated that the amount of \$10,000 had been subscribed by that body for this purpose. Mr. Andrew R. Bird pledged \$1,000 for the Presbyterian, U.S., and other denominational representatives gave assurance that they would recommend similar appropriations from their own denominations.

Dr. Samuel McCrea Cavert, Executive Secretary, Federal Council of the Churches of Christ in America, stated:

"The plan for a headquarters building as a memorial to the chaplains who gave their lives in the service of their country is a highly significant project. It shows that there is still a strong concern in the churches for the

religious ministry to the men in the armed forces. The project is also an impressive indication of the growing unity in American Protestantism, since more than forty denominations are participating."

Bishop Henry Knox Sherrill, Chairman, called upon Mr. T. A. Rymer for the report of the Director, copies of which had been prepared in advance and distributed to the Commission members present.

Dr. Pugh moved that the report of the Director be received with the commendation of the Commission for the fine work accomplished. He stated he had been most favorably impressed with the way the Director conducted the offices of the General Commission since taking the position and with the manner he established certain projects which will have far-reaching effects in the future. The motion was heartily seconded by Bishop Sherrill, who further stated that Mr. Rymer brought wisdom, stability, quiet prestige and balance into the office during the difficult period when the Service Men's Christian League was being merged with the General Commission. The motion was unanimously approved.

Among other important action taken by the Commission was a resolution anticipating possible unifying of the Armed Forces in which the assembly recorded their resolution as follows:

"The General Commission favors the establishment of a Bureau of Chaplains in the Department of National Defense and such legislation as will write into the fabric of our Armed Forces a recognition of the ministry of religion as is granted to the work of physicians and surgeons."

Conversion of the Veterans Admin-

istration Chaplaincy Bureau into a separate chaplains' corps was urged in a resolution presented by Dr. William Barrow Pugh, Stated Clerk of the Presbyterian Church, USA.

Addresses were made by Chaplain (Col.) Roy H. Parker, representing the Army Chief of Chaplains, Chaplain E. L. Ackiss, representing the Navy Chief of Chaplains, and Chaplain Crawford W. Brown, Chief of the Veterans Administration Chaplaincy.

At the noonday luncheon meeting, Senator Leverett Saltonstall of Massachusetts spoke. Senator Saltonstall outlined some of the goals and problems of the Eightieth Congress, laying special emphasis on current budgetary and tax-reduction aspects of the Senate legislative program.

Commenting on the "magnificent, all-out efforts of civilian religious bodies in furnishing educated and devoted chaplains during World War II," Senator Saltonstall told the meeting that "the need for religious leadership in the armed forces did not cease with demobilization." He pointed out that the majority of enlistees today are between 17 and 18 years old. "The folks back home who have sons in uniform, whether it's peacetime or wartime, expect that their boys' religious needs will be met."

The chief Protestant chaplain in the Belgian Armed Forces, Col. Robert E. von Goethen, told the assembly many Europeans fear an imperialist spirit in American activities. He said, however, there is also hope and faith that America will deliver Europe from fear and an overstrong nationalist spirit.

Dr. Joseph C. Hazen of New York, Recording Secretary of the Northern Baptist Convention, was elected Chairman of the Commission. He suc-

ceeds the Right Rev. Henry Kno Sherrill, Presiding Bishop of the Protestant Episcopal Church in America.

Upon the election of Dr. Hazen, who was formerly Acting Director of the Commission, Bishop Sherrill thanked the Commission for himself and on behalf of his retiring fellow officers. The Bishop said that the experience of having served as Chairman of the General Commission for two years, and as a Vice Chairman for two years, and as a member of the Executive Committee for two years prior to that time had been one of the most enlightening experiences of his life. The Bishop continued:

"It has been a pleasure to work with you and to get to know all of you men. The work of the Commission has taken me to far-flung places where I would not have had the opportunity to go had it not been for my position with you."

Dr. Stewart M. Robinson, Chairman of the Presbyterian, USA, Church representatives on the General Commission, and Bishop Charles W. Flinn, Washington Methodist resident prelate, were named Commission vice chairmen.

Thomas A. Rymer is Director; Dr. Andrew R. Bird, pastor of the Presbyterian Church of the Pilgrim, Treasurer; Dr. Reuben H. Mueller, Secretary; and Delmar L. Dyreson, Associate Director.

Dr. Ernest F. Campbell, representing the Southern Baptist Convention and the Rev. Carl R. Plack, of the Division of Social Welfare of the National Lutheran Council, participated most helpfully in the discussions.

The next semi-annual meeting of the Commission will be held in Washington on October 29, 1947.

A New Chairman Is Chosen and Accepts



DR. JOSEPH C. HAZEN

At the end of the two-year chairmanship of Bishop Henry K. Sherrill (the By-Laws permitting his re-election), the Commission faced the necessity of choosing new leadership.

After most careful study and much consultation, the Nominating Committee found the person of Dr. Joseph C. Hazen qualified which were sought including ability, interest in the work, devotion with demonstrated willingness to give generously of time and energy, and the pleasing faculty of working happily and effectively with others.

The choice of the Nominating Committee was unanimously accepted by the Commission at its meeting on April 30.

For six months Dr. Hazen was acting in place of the Chairman. He has served as chairman of the finance committee and in many other positions. He knows intimately the work which he has been asked to super-

tribute to Bishop Sherrill will be given in the next issue of *The Chaplain*. The election of Dr. Hazen is in itself as fine an achievement as the Commission can pay him. We are proud to present the following as his statement of acceptance.

—THE EDITOR

"To be chosen as Chairman of the General Commission on Chaplains is one of the gratifying and challenging events of my life.

"It is a high privilege to give leadership to an organization which through 30 years has so richly contributed to the churches, and their representatives who wear the insignia of the chaplains, and which provides through its membership of some 50 denominations and agencies a cooperative enterprise of ecumenical significance.

"It is satisfying to assume the chairmanship at a time when the work of the Commission is at a high point of effectiveness and soon to be housed in its new headquarters building. It is good to have a chance to help complete the chaplains' memorial so ably planned and promoted under Bishop Sherrill's excellent leadership.

"It is appealing to be chosen to play a part in the effort to maintain throughout America a 'high level of interest in the work of the chaplain.'

"It is reassuring to have received the good wishes of so many and to know of the splendid abilities and deep interest of the individuals who compose the Commission's membership.

"It is challenging to calculate the opportunities and reckon with the difficulties of an expanding service.

"All of these are reasons why I have accepted the chairmanship humbly but with determination to give my best.

"Counting on the prayers and the cooperation of many, I look ahead with happy expectation."

Communist Dynamics and the Hope of Peace

A. POWELL DAVIES

(Minister, All Souls' Church, Unitarian, Washington, D. C.)

B.D. degree, London University, 1925. Came to United States from London, England, in 1928; has been an American citizen since 1935. Born of Welsh parentage. Former minister, Community Church of Summit, New Jersey. Public affairs: Former President, Food for Freedom; Contributing editor, *Freedom & Union*; Member Executive Committee, National Committee on Atomic Information; National Committee of Americans United for World Government; Executive Committee, National Clergyman's Advisory Council of the Planned Parenthood Federation of America; Member, Committee on Religious Life in the Nation's Capital; Member, Board of Directors, Washington Federation of Churches; Minns Lecturer, Boston, 1943. Author: *The Faith of an Unrepentant Liberal* (Beacon Press, 1946); *American Destiny* (Beacon Press, 1942). Forthcoming book: *The Religion of Reality: A Faith for the New Age*.



tives are honest and their intentions forthright, their comprehension is pathetically insufficient. No matter what is true of other situations, produced by less tensions, the situation between the Soviet Union and ourselves is emphatically not a situation in which silence is a prophylactic.

Nor will it do to stigmatize

the people who are willing to discuss the situation as war-mongers. There is no sorcery in silence to sweep away the causes of conflict between the Soviets and the West. And there is no advantage in pretending that we can have peace just by wanting it. One of the most bitter denunciations in the Old Testament is against prophets who cry peace where there is no peace, and if I were taking this morning's text, that would be the passage I would choose. How can we build up walls of security, asks Ezekiel, if the cement with which you try to hold the stones together is defective and all you offer by way of remedy is a line of wishful thinking? This, he continues, is not soundly built, merely daubed together and in the fury of the storm it will go down with the people with it. Woe unto them, concludes, who see visions of peace where there is no peace, for the prophecies are nothing but vain. (Ezekiel 13, 1-16).

If that was true when Ezekiel was speaking, it is vastly more true today, if not more so, because we have so appallingly

I AM preaching this sermon for a very simple reason: if it is dangerous to talk about war with Russia, it is even more dangerous not to talk about it. Opinion to the contrary notwithstanding, you cannot diminish dangers by blurring recognition of them, and you do not nullify realities by refusing to talk about them. Unless there is discussion, and very plain discussion, Americans will fail to see the only way by which a war with Russia can be prevented; and so will the Russians. That is why the communist fellow-travellers, and even more so their sympathizers (who might be called the "traveller's aid") are rendering both themselves and us a serious disservice. Even where their mo-

ased the dimensions of a possible
aster. As to religious idealism, with
faith and hope and charity, it will
useless to us unless we can relate
o realities, and the time in which
are free to do it is getting rather
et.

et us face the facts. The questions
ssue between the Soviet Govern-
at and the communists on the one
id, and Western society and our-
es on the other, are fundamental.
y cannot in any ordinary sense of
word be compromised. The Rus-
expectation, freely and repeatedly
ed by Soviet spokesmen, is that
tern society must and will col-
ee. It is looked upon as an immoral
ety, the disintegration of which
be brought about very largely
ugh its own defects. Its freedoms
regarded as anarchical, its culture
enerate, its spiritual impulse and
al values misleading and delusive.
ce, though it may happen that a
upt society, plagued by capitalism,
wrack considerable havoc upon
ESoviets if events should turn to
and though the enticements of
ocratic liberty might undermine
loyalties of Soviet citizens if they
not protected from them, an in-
ent communism, led by the Rus-
s, will eventually take the West-
nations into Soviet receivership.

is being the expectation, how can
be a Russian motive for sincere
icipation in the United Nations, or
ny other international society—
ot one ruled from the Kremlin?
see the need to be, first, to pre-
a much feared war in which the
erate nations unite to crush
ia; and second, to postpone and
orize until the Western world is
ring. If however, the communist
ose cannot be achieved without

encountering wars, the Soviets must
be prepared to win them.

Let us be clear about this: the com-
munist dynamic is not inevitably mil-
itaristic. It is not in this respect to be
likened to the Nazi domination. It
would prefer to be coercive without
recourse to war, which, in the sense
of modern total war, it regards as an
evil brought about by capitalism; but
if war is needed (or believed to be)
for communist advancement or secur-
ity, then it becomes an instrument of
justice and a use of force which,
morally, is not repugnant. In other
words, war may be accepted as the
starvation of millions of peasants was
accepted, not by preference though
nonetheless by cold deliberation, and
as a necessary means to communist
achievement.

It is upon this basis, this chiefly, that
Soviet policy is founded. And no ordi-
nary compromises will be made to
modify it—to modify it, that is, not in
day-to-day diplomacy, which is a dif-
ferent matter, but in essential aim and
purpose. Only one thing will bring
about a genuine change, and that is
the pressure of unyielding circum-
stances. The reason is very simple.
Communism is not merely an eco-
nomic system or a political allegiance.
It is a religion. It comprehends the
whole of life, economic, political, cul-
tural, moral—and, of course, denies
the spiritual. It demands unquestion-
ing fidelity from all its followers. As
a religion, it is neither established
enough to feel safe nor mature enough
to be tolerant. And from the viewpoint
of its orthodoxy, we are the infidels.
If we recollect the treatment meted
out to its own heretics, we get a fair
indication of its attitude to outsiders.

As a religion, how can we account
for its emergence? Communism is a

sincere but psychopathic attempt to adjust the life of man hurriedly to the age of science and the world of the machine. That it is sincere, no one who knows anything about it can doubt; in what way it is psychopathic, I will try to explain. To have been wholesome, it would have needed to foster and encourage the highest levels of human development. It would have added to a passion for justice, an emotional liberation towards benevolence. It would have depended less upon hate and more upon love. It would have conquered fear. It would not have measured man down in the name of scientific planning, basing its programs upon a low view of human nature, but would have treaded more gently upon the sacredness of personal freedom and have had a loftier vision of human possibility and a wider sense of what can operate to raise man towards a nobler destiny.

As it is, the deceptive rationalism of communist thinking is both sharpened and at the same time undermined by its distorted motivation, which arises too little from benevolence and too much from malice and resentment. In adjusting man to the age of the machine, its fatal defect is its haste, as a result of which man loses and the machine wins. This is inherent in the nature of communism, unfortunately, because its faith is not in man but in mechanics, including social mechanics. It has no humility beneath the stars, no sense of mysteries that it has not yet understood. Its haste has made it arrogant.

Anyone who wishes to understand all this more perfectly should consult some of the books on Dialectical Materialism, which is, so to speak, the communist "theology." Or if he wishes to see how it operates in the mind of

an individual, I can only recommend again as I have before, that he read the psychological novels of Art Koestler, *Arrival and Departure* and *Darkness at Noon*.

To be fair, we must understand there are psychopathic elements in most religions, and that at one time or another, most of them have been obsessional and paranoiac. Communism should be understood as a recent rival in this wide category. It has been shaped, as religions usually are, by the circumstances in which it emerged and by the past history of its most numerous adherents. It would be interesting to try to develop a balanced account of it, to say how much came from the evils of nineteenth century industrialism, how much from the peculiarities of German philosophy, how much from Russian leaders, and how much from the shock and impact of a world in violent transition. But this must be left to the future—if we are able to ensure a future in which such history can be written. For the present our situation is too urgent. The Western world, which has had a slower and more steady development and which bases a great deal of its life upon highly material moral values and individual liberties, is confronted by a new society, much less developed but tremendously powerful, which is motivated by a new religion pressing universal claims: namely, by the dynamic of Russian-centered communism. The simplicity within the complexity of a troubled world upon which full attention must be concentrated.

It is a religion with a creed, the Communist Manifesto; with a priesthood, the Communist Party; with a hierarchy, the communist inner circle; with a messiah, Lenin, and a sepulchre.

s tomb; with a holy city, Moscow; with an orthodoxy, whatever its capacity decides is such; with missionaries, its disciples throughout the world; with an inquisition, with a fanatic attitude to heretics, with a heaven on earth in the future, with a claim to command complete obedience and so we might continue, for it parallels in every respect the patterns of traditional religions.

That communism in Russia has been changed and modified, leaving some of its elements in the past and referring others to the future, makes not a particle of difference. Just as with other historic religions, it can be manipulated and it is. But its essence and dynamics stay the same.

If we suppose that the communist attitude might soften if, in America, we were less capitalistic, we need only notice what the Soviet outlook is on British socialism. Russian nationalism is a factor, here, of course, but ten more potent is the opposition to socialistic changes in a capitalist society which might ensure stability while still retaining civil and political liberties. This is heretical: that is to say, it is not according to communist doctrine; and if it succeeds, so much the worse, because it calls the authority of communist doctrine and the superiority of the Soviet system into question.

Or again, like all aggressive new religions, communism tries to insulate its followers against whatever might produce a broadened outlook. This is attempted when working in capitalist countries by requiring the communist minority to follow strictly the party line. They must not think for themselves; otherwise, their thoughts will be corrupted; the capitalist devil will exert his diabolical influence.

Within Russia, contact of any kind with the West is severely restricted. This is done on the principle that a juvenile society must not be left without protection against the craftiness and cunning of a degenerate civilization. The Soviet people, like the children of Israel in the wilderness, might long for the "fleshpots of Egypt." And so they must be told that the fleshpots are all poisoned. That, I suppose, is why the late President Roosevelt once said that if there was only one book he could send from the United States to be distributed to the people of Russia, it would be a Sears Roebuck catalog. Undoubtedly, it was a very shrewd selection. It would give the Soviet government a great deal to explain—more, probably, than it *could* explain. But so would a free circulation of American magazines and newspapers—bad as many of them are—for it would be seen how false was the view of America which had been given to the people through control of propaganda. We must expect, however, that liberty of interchange will be vigorously resisted. The psychology of the Russian rulers is that of the rural pastor of a fanatically sectarian congregation who must constantly warn his flock against the seductions of the adjacent city. For unless he does, not only will the people lose their faith, but the pastor will lose his congregation! The analogy is strictly apposite; indeed, we shall not go far wrong if in most respects we think of the communist movement as a new kind of bigoted denominationalist church.

As such, it has its own distinctive moral standards. It is all right to lie, to cheat and to deceive—provided it be for the advancement of the cause. It enjoys conspiracy. In this respect,

like many new religions, it retreats toward the infantile . . . though far from harmlessly. It gives its members the conceit of cleverness. Inferior people are made to feel superior. And people who have found the common virtues too hard to practice are encouraged to escape such obligations. Yet, on the other hand, they must be disciplined; they must accept austerities; they must have a genuine sense of social justice. Communism is not an immoral religion: it has its own morality, but a different one—though, not, of course, in all respects—from ours. And the end is always held to justify the means, the end being a Communist Utopia.

Now, I have tried to show, as justly as I could within the time allowed, what the communist religion is. What do we oppose against it?

It is true, I think, though not to the extent that communists assert, that Western society has failed as yet to eradicate a multitude of wrongs and evils. It has succeeded only partially in adjusting itself to the scientific age and the world of the machine. It contains a great deal that is reactionary and inexcusable and that belongs really to the ages that are past. This is true of many of its greeds and anti-social practices; it is true of its race prejudice; it is also true of a good deal of its religion. But it is far from true that the Western nations are hopelessly corrupt. It is also far from true that as yet the communists have succeeded in improving upon them. The advantage is not great when new evils are substituted for old ones, and when a despotism represses the very liberties of conscience—of criticism, of condemnation—which keep open the gates of progress. Western society is indeed confused but it is not degenerate. Its

fascist tendencies, dangerous as they are, are counteracted, and they will be by its strong establishments of civil liberty. After all, even its most conservative governments were finally overthrown by the Nazi tyranny. The Soviet leaders seem not to have noticed this, but it was with Nazi Germany, and with Communist Russia, that Western nations eventually went to war. The economic patterns of the West, no matter how resistant, are available to change. In several Western countries, they have been changed. Not according to an economic doctrine, no, indeed, for the Western peoples are empiricists. It is a practical and piecemeal process, guided by experience. We sift solutions to our problems from the gradual stuff of life itself.

But in other respects, we will not change. We will not give up our rights and liberties. We will not sacrifice our faith in human values. Though we are not very articulate about it, beneath these values is a real religion, the religion—for it is nothing less—that produced the American Revolution and its universal outcome: the Revolution of the Rights of Man. This is just as dynamic a religion as communism—and far more mature. It is closer to life itself, which unfolds its new developments not according to a dogma but through trial and experiment, or error and revision. And it can never grant that man should be degraded to the status of chattel or a cog in a machine; most of all and above all, man must have liberty—liberty without which he cannot fulfil his destiny, cannot be a free and completely man. In the basic religion, the faith is in man, in social mechanics; and no man knows what the mystery of the universe

many questions that we cannot answer, man is not explainable by materialism, dialectic or any other: man is a living soul. From this all that is strong and great in Western culture has taken its beginnings, and without it there would be no Western civilization at all.

And so we come to this: that these two religions, these two ways of life, confront each other, rivals for the future of the world. They are not in every respect at variance. Neither of them is uncomplicated by factors which might just as well belong to the other. But nonetheless, the simple truth remains. Neither can give up its claim to rule the earth.

Must there then be war?

There are, as I see it, only three ways in which we could have peace with Russia, and the first two are almost purely theoretical. We might surrender to communism and allow the world to be organized by the Kremlin. This, we would hope, would end the fear of war—a war which might result in universal ruin. That is the first way, but I am sure that we shall never take it. Even if we tried to take it, we would find it impossible—just as impossible as for a man to cease to be himself and become somebody else. We cannot act as if we had no history, no faith, no body of convictions. That would be moral suicide, and we shall not commit it. That, in the actual event, a point could arrive at which we would retreat surrender—and so there would be war. Actually, of course, we shall retreat it all along.

The second way would be the surrender of the Kremlin to the West. No matter what we have in mind when we use the word "surrender," this, too, would be impossible. The Russians,

like their followers in other lands, believe that they command the future. They believe it with all the force and fervor of religious faith. Only events can teach them otherwise. So that, although the Soviets might alternate aggressions with retreats—and I think they very likely will—each side would push its preparations for the final contest. Sooner or later, there would be war.

There is a third way out, not simple, not easy, and not infallible. But nevertheless, practical. It would be based upon two requirements: first, that the Western nations make their claim upon the future clearly manifest: there must be no doubt, no vagueness, no irresolution. They should agree, not tacitly but openly, that within the structure of the United Nations, they will unite to safeguard and advance their way of life. If you count this dangerous, I can only say that the alternative is far more dangerous, and I greatly fear that history will be my witness, if it is not done, that we invited communist aggression through our hesitation and irresolution. In that event, the Soviet expectation may be proved correct. We shall have proved too weak to claim the future.

That is the first thing we must do. We must make it evident—indubitably evident—that our own dynamics will contest all other claims. Second, we must raise performance far more swiftly towards the level of our standards. We must do this, both at home and abroad, as never before. I mean that our way of life with all its rights and liberties must bring its benefits to all the people in our orbit; not some but all must have these privileges; and all must have security. We cannot carry our faith to the world by betraying it at home, or prove its great-

ness chiefly by transgressing it. The dynamics of communism must be met and outmatched by the dynamics of a resurgent and advancing liberalism, and its way of life surpassed by the achievements of a regenerate democracy.

Then, and in my opinion only then, will communism see its expectations as mistaken. The Soviet leaders would be face to face not with a plea or an argument but with a fact. It would then be possible for two cultures, two religions, two ways of life—use whatever term you will—to recognize an actual situation: that neither could prevail by destroying the other, either by war or by infiltration. Tolerance is never the child of goodwill so much as the daughter of necessity. But like any other infant, once it is safely born, it has a good chance to grow. In plainer words, there will be tolerance, genuine tolerance, only when it is clearly seen that both sides must accept it as necessary for survival. But once begun, the mood of tolerance can amplify. There would, of course, be rivalry and tension, as there should be, but it would be possible to regulate them. In a new way, appropriate to the atomic age, the age of the "one world," an adjustment could be made not dissimilar to the eventual one between Christianity and Islam—two missionary religions neither of which could subdue the other and which were equally unable to amalgamate. In saying this, I am not forgetful of the many problems, problems in detail but in important detail, which would remain. I do not say at any time that what I propose is an infallible solution. All I say is that it is the only promising approach. As long as the expectation remains in Russia that the capitalist world will collapse,

there can be no basis for peace. there is an expectation in the nation of the West that Russian Sovietism can be dissolved, this, too would put us down the road to war. It would so in either case, whether the people who think they are guiding events are aware of it or not. Only in face of the recognition I have described and only if it is a valid recognition will there be a path to peace.

But if once this path is taken, the way may then become progressively easier. While it is true that dynamic religions will be fanatical while the hope of universal domination is aendant, it is also true that once the hope diminishes, fanaticism will subside. Men are seldom altogether fanatics. When they see realities, and see them plainly, their expectation is restrained. They become more tolerant. Presently, they broaden out their narrowness of outlook. They become hospitable, in part, to what they had opposed. And so there can be an international penetration and a mingling—and in the end, this can mean that we can truly have "one world." If we could bring about this situation between ourselves and the Soviets, and if it could last perhaps for twenty years, the peace we are longing for—all of us, the Russian people just as much as any other—might be ensured. For in that interval we should have learned a lot, each from the other—it could not be otherwise—and we would not forever stay apart.

So far as I can see, this is the only realistic hope of peace. There is no other. We cannot reach the Russian people; we can only reach their government. We cannot make Soviet policy; we can only make our own. We cannot impound communist dynamics; we can only make democracy

gent. Let us do, then, what we can not lament the things beyond our reach.

And let us repent the evils we have tried to rectify. But let us not repent too long. Many American idealists, and liberals in particular, are spending too much time on their knees, resting somewhere. Communism—and here I express my own belief—will be defeated by a regenerated liberalism just as Mithraism was by Christianity, not until Americans understand their own Revolution was much more fundamental than the Russian Revolution, and that Lincoln and not Cain is the predestinate symbol of the common man.

And now a word in closing: If anything I have said this morning has asked the charity I pray for, I pray

for it again. My opponent is my fellow-man and even my enemy must always be my brother. It is the same with you. May God forever hold the thoughts we think and every word we say before the searching light of conscience, and if we err, may God amend it. But meanwhile, let us follow truth as honest thought may lead us, and let our courage be as great in serving it as our compassion in its comprehension. That, in immortal words.

"With malice toward none,

With charity for all,

With firmness in the right as God gives us to see the right,"

We may "finish the work we are in."

Prayer: O God, who hast made of one flesh all the peoples of the earth, speed the day when they shall also be of one spirit. Amen.



THE DREAM

Over the little dam spilled the water of the country ditch. The home-made water wheel began to turn on its rake-handle shaft. Faster and faster it went, till it seemed nothing could stop it! But it was such a waste of energy. How could it be put to use?

There was an old coffee-mill in the woodshed. It was connected with a belt to the water wheel. Pebbles were poured into the churning mill. They crackled like a bunch of firecrackers, grinding into sand, to be used later for casting mold. All the while, somewhere inside the inquiring mind, a dream was struggling—dream of other wheels that would some day turn for man's vital needs. And that is history—history of many a young man who, in the freedom of this country, progressed from water wheels to national greatness, because they possessed the ingenuity that is not afraid to be original.

And today, from this philosophy of individualism and free enterprise will come the new miracles to serve mankind even better, for these days are yet primitive, and true progress is yet to come.

I Am Intolerant Toward Intolerance

By FORMER CHAPLAIN IRA FREEMAN

BEFORE the surrender of Germany, I made this statement to a military audience: "After the gory gyrations of the Axis Powers have ceased and living installments of Uncle Sam's khaki-clad American Caucasians, American Negroes, American Indians, American Mongolians and American Polynesians, representing every religious faith and political opinion in the United States, begin to march down the gangplanks of mighty convoys from over there, the American people will feel so deeply indebted to them that they will gladly lay down their own prejudicial arms. All signs indicate that they will refuse to permit any of the returning soldiers to be treated discriminately on account of a dissimilar race or religion, that they will not permit any of them to be humiliated by cold civilian shoulders because of secondary social status or feather-weight financial ratings. Once this blackout has ended and the lights go on again, very few, if any, loyal Americans will find it possible to hate any of their country's defenders. On the contrary, I have a hunch that the most of the folks are already engaged in the task of bridging all separative religious and racial abysses with the timber of toleration, that they are lighting the pathways of the boys coming back and helping them forget the horrors which they encountered and hurdled on a hundred beachheads and battlefields over there."

Unfortunately, however, this is only partially true. I had assumed that inasmuch as our soldiers had refrained

from making discriminative faces each other during the conflict that most of the folks back home felt the same way about the matter. I should have remembered that intolerance is too old, too deeply seated in the heart of man to be entirely uprooted in three years, eight months and seven days. I should have taken into consideration the fact that although dissimilar human beings and beasts have always tolerated each other during such great emergencies as fires and floods, it has always been every biped and even quadruped for itself after such hardships had passed. I should have reminded myself that only in comparatively modern times have a few twinges of toleration remained sufficiently virile after the termination of an emergency to make worthwhile social or religious impacts.

If we are to judge the future by the past, we must conclude that it does not pay to tolerate intolerance. Since Christianity made its debut in Palestine innumerable attempts by outstanding leaders of Christianity to appease it by wagging accomodation have flopped. It never listens to reason. It never gives quarter. It has compared the attitudinal cuds which have been chewed by all the conceited who have strutted through the pages of history. It stiffened the hackles of the necks of the reasonless men who were milled before Pilate in A.D. 33, saying: "Crucify him! Crucify him!" It will be undiplomatically specific, intolerance is an umbilical cord connecting today's unassimilable human th

lks with the placental bias that
 ered every square inch of yester-
 's swampy jungles. Its frightful
 e was unveiled in Italy, Germany
 d Japan in A.D. 1939. I am happy
 be able to say that, since so many
 d sportsmen reside in the United
 es, it has to use Christian make-
 when it goes on periodical ram-
 ges in our midst. That is its secret
 upon over here. Those of us, how-
 er, who have penetrated its dis-
 se know that behind its synthetic
 les a mongrel's point of view bides
 time. We know that not a single
 lliceful of charity has accumulated
 a cathedralful of its practitioners
 the past 1900 years. We also know
 t the misuse of overmeasures of
 tain types of orthodoxy by the
 rned leaders of intolerance has
 radicapped Christendom far more
 n the erroneous beliefs of its con-
 tentious illiterates.

While intolerance stands securely
 renched behind its own insur-
 untable wall of isolation, living
 ely with and for itself, gagging at
 e thought of associating with non-
 forming outsiders, claiming a copy-
 at on religion and a monopoly on
 il's love, trying to hog the highway
 Heaven, it adds insult to injury by
 ng its crocodilian, meal-filled maw
 ew inches above its wall on spe-
 occasions and chiding outsiders
 failing to love it "In December as
 May."

all races and religionists were
 that, they would merit the treat-
 at which an Irishman gave to a
 iferous swarm of insects. The
 oman, being loaded to the gills
 n liquid corn, and having received
 oversized piece of his wife's mind,
 trying to take a siesta in his back
 d. Mosquitoes, flies and bees pa-

raded across his face, but he was too
 sleepy to object. Finally, however, one
 of the bees got under his skin. He
 then delivered a mighty swing in the
 general direction of his face, and
 barked: "Just for that, you can all get
 off!"

In that sense, I hope that the Ameri-
 can people will eventually awaken and
 say to all denominational road hogs
 and all racial discriminators: "So long
 as you continue to pout because Uncle
 Sam, like Almighty God, offers equal
 favors to everybody and special priv-
 ileges to nobody, the coolness which
 you will receive from us will equal
 the figurative hotness that greets racial
 and religious bullies in Hell."

Unfortunately, toleration is not nec-
 essarily accompanied by love or re-
 spect. Hence, if and when we get it,
 it will not be enough. The best that
 can be said of it is that it is a tantaliz-
 ing truce. It is responsible for the
 synthetic smile which biased bigwigs
 wear over their frowns while they
 condescendingly agree to postpone the
 pouring out of their resentment upon
 men of dissimilar races and religions
 until a more opportune time. Perhaps
 that is why it fails to titilate the spirit
 of this country's self-respecting, dis-
 similar groups.

Naturally, decent Americans, re-
 gardless of their race or faith, want
 to be accepted as fullfledged Chris-
 tians and fellow citizens, not as the
 pathetic recipients of anybody's pa-
 tronage. They want standard sized
 seats at Uncle Sam's table. And why
 not! They are not troglodytes! They
 are not mendicants! They are not
 criminals! They are not traitors!
 Hence, no American has a God-given
 or Government-given right to short-
 change them with the kind of spiritual
 or social crumbs which, according to

Jesus, proved inadequate for Lazarus.

I know how easy and how dangerous it is to lend a sympathetic ear to intolerance. I have made my quota of such mistakes. I fear that St. Peter has placed reams and reams of unfavorable entries in my 201 file. In the beginning of my ministry, I suddenly became aware that I was so deeply immersed in the subject of a particular mode of baptism that I was losing sight of other important things. So I came to the surface and began the slow process of unshackling myself from every doctrinal fixation which either involved the transfer of all God's love to my own denomination or confined my spiritual ministrations to only one group of people. How thankful I am that I was not quite fitted to function as one of fanaticism's flunkies!

We should not play opposum with intolerance in America. We should remember that the Church would have perished in its infancy had the gang who murdered Jesus been able to gag its gossellers. We should remember that the Apostles neither pampered the prejudices or parochial-minded

Christians nor soft-soaped the better-than-thou attitude of the Toms, Dixies and Harrys of Paganism.

In conclusion, I desire to invite attention to an exceedingly bright spot in the word-picture which I have tried to paint. I am referring to foxhole-formed friendship which binds our 10,000,000 World War II Veterans together. These lads were able to win the war because they could bury their dissimilarities while they bivouacked and battled together for their common country. We may rest assured that so long as that tie endures, Veterans will not permit the breaking of any of their buddies or the dependence of their buddies to be broken on the wheel of intolerance. Neither will they permit anybody to shoo any of their buddies away from their share of the country's constitutional rights and privileges. In fact, I am persuaded that if a showdown ever comes, Veterans will say by their actions: "We saved our country from its foreign enemies and, if you force the issue, we will save it from you. You shall not divide the United States!"



NO FIRE!

Many preachers fail, not because they lack knowledge, but because they lack unction. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought but no feeling. It is true that one may stand like a lifeless fingerpost, pointing the way along the road where he neither leads nor follows. It is true that God, in His sovereign mercy, may bless others by one who is not himself blessed. Yet common sense is that which proceedeth from the heart of the preacher which penetrates and affects the heart of the hearer, like a ball red-hot from the cannon's mouth.

—AUTHOR UNKNOWN

TEXT: "If any man have not the spirit of Christ he is none of his."—Romans 8:9

Putting Your Religion to the Test

By DR. EDWARD HUGHES PRUDEN

(Minister, First Baptist Church, Washington, D. C.)

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Dr. Pruden has served as president of the Washington Federation of Churches; president of the District of Columbia Baptist Convention; chairman of the Board of Managers of the Chinese Community Church of Washington; member of the Board of Managers of the American Baptist Foreign Mission Society; the Board of Founders of the University of Shanghai and the Univ. of Peking; speaker in the National Christian Mission sponsored by the Federal Council of Churches; Washington correspondent for *The Christian Century*; and Sunday School lesson writer for both the Northern and Southern Baptist Conventions.

Mrs. Pruden is a graduate of the Cincinnati Conservatory of Music, and joint author with other ministers' wives of the book, "I Married a Minister."

IT IS AN exceedingly dangerous thing for a man to take for granted that his religion is all that it ought to be, just as it is equally dangerous for a man to take for granted that his physical condition is all that it ought to be. Several years ago a woman in the congregation of a church where I

was pastor was constantly complaining, but forever refusing to seek a physician's advice. She even declared that she refused to go to the hospital because she considered it to be the gateway to the graveyard. As you can well imagine, she did not survive very long. All of us have heard persons say, "I'm afraid to consult

a physician because he may tell me things I prefer not to know." Such persons are willing to live in a fool's paradise. There is a common saying to the effect that "What a man doesn't know doesn't hurt him," but nothing could possibly be further from the truth than the suggestion contained in that statement. Ignorance can be fatal both physically and spiritually.

The Scriptures speak of those who are dead in trespasses and sin. Such persons are those who have ignored spiritual standards; who have refused to examine themselves to determine whether or not their religion was genuine or counterfeit; and were forever satisfied to remain just as they were, without registering any spiritual growth and development.

A doctor can do no more for his patient than the patient is willing for him to do. The doctor's knowledge and skill are powerless in the presence of a patient who refuses to be benefited by

these things. *Christ* can do no more for a person than that person is willing for *Him* to do. Dr. Paul Douglass, the President of American University, was telling me during the past week of an outstanding teacher of religion in his institution. One day he was having a question period, and one student asked the professor: "How is it that some people have more spiritual power, more spiritual gifts, and more influence than others?" Without a moment's hesitation, the professor replied that when a person goes down to the ocean with a glass, he dips up from the ocean only as much water as the glass will hold. The quantity of water in the ocean is inexhaustible, but the amount of water he can acquire is determined by the size of his glass. So, one's spiritual powers and gifts are in proportion to his capacity to receive these things, and one's capacity is frequently controlled by his will.

If your religion is to be robust and vital, it must be submitted to the acid test of experience. We are told that the master craftsmen who make the world's greatest violins, get their wood up on the timber line—wood that has come from trees that have finally been able to survive in spite of all the storms and windy blasts that have come upon them. It is that kind of wood that produces the sweetest music. The chemist determines the identity of a compound or one of its constituents by submitting it to the acid test; and the Christian who cannot survive the acid test of life's difficult experiences needs to reexamine the bases upon which his religion rests. Ananias was put to the acid test when the whole church was selling its property and laying the proceeds at the disciples' feet, in order that the cause

of Christ might progress. Ananias could not stand the test. He lied to the church. Judas was put to the acid test when he was offered money for the purpose of betraying his Lord. He must have struggled with the temptation, but the evil forces surged in his life finally got the mastery, and he failed. Peter was put to the acid test in the court of Pilate's hall when the servant girl wanted to know whether or not he had been associated with the Galilean. He was not prepared for such a trial of his faith and he denied that he had known Christ at all.

Our text this morning is taken from a letter which Paul wrote to the Christians at Rome. He was saying to them that discipleship is not a matter of ceremony, or ritual, or tradition, or creed. The acid test is this: Do you possess the spirit of Christ? Is your life representative of the best attitudes of the Master you profess to represent? Take two pastors for instance. One may have a superabundance of natural gifts—oratory, education, culture, and refinement—but lacks the spirit of Christ. The other may have none of these things, but he may have absorbed into his being so much of the spirit of his Master that his ministry is more effective by far than the ministry of the other man can ever be. Observe two missionaries on the foreign field. One may learn the language rapidly and speak in the tongue of the people; he may have a grasp of the historical background of the people and approach them understandingly; yet if he does not have the spirit of Christ, he cannot accomplish half as much as the missionary who has none of these gifts but whose very presence seems to bring men into fellowship with God. Take two Christians. One may have all kinds

ts which are put at the disposal of the church—gifts of leadership, musical talent, teaching ability, and all the rest; yet how little do those things actually amount to, if in the life of that person there is an absence of the spirit of our Master.

You have heard me tell on another occasion of the frank old lady who once put me in my place. I suppose she had assumed a rather pious tone of voice in telling her that I liked to preach more than anything else in the world. Without a moment's hesitation, she said, "Do you suppose you really like to preach, or is it that you like to *hear yourself talk*?" Now that's a good question to ask of any preacher; but it is also a good question to ask of any Christian. Of course, the average Christian, regardless of who he is, would resent having his discipleship called into question. I could pick out any one of you and ask: "Are you a disciple of Christ?" You would instantly reply, "Of course I am. I attend church regularly. My name is in the treasurer's book. I'm prominent in the organizations of the church. I'm active in its program. Of course, I'm a Christian!" All that is well and good, but it can mean a great deal or it can mean nothing.

Some people like to be associated with going concerns. They like to have fellowship with other people in any enterprise. They like to belong to something. But the real test is this: Do you possess the *spirit of Christ*? If you do not, all the other may be absolutely meaningless. One can remember how Jesus approached the Pharisees with this problem. He found them keeping the law; observing all its traditions; and carrying out to the letter the things which had been handed down from one generation to

another. I don't know whether they had standards by which to judge their percentage of activity or not. They may have had a six-point record system somewhat like our own. They could have registered one hundred percent in all of these things; but they didn't have the spirit of the living God, and Jesus called them hypocrites. These things they ought to have done, but they should not have left the other things undone. These things had become an end in themselves rather than a means to a more spiritual end. Such standards were never intended to be an end in themselves, but only as a means of creating larger spiritual insights and a more sympathetic understanding of one's fellowman. In spite of all their activities, these Pharisees of the long ago did not have enough religion to effect those changes in their lives which are so essential to a redeemed and saved life.

Several years ago when Dr. Henry Link wrote his book, *The Return to Religion*, it created a great stir because he said that people with psychological peculiarities were more in need of a minister than a psychiatrist. That's just another way of saying that for many people, religion breaks down at the very point where they need it most, and their psychological idiosyncrasies are evidences of their spiritual poverty. There are exceptions, of course, but if a person behaves in a strange, peculiar way, that doesn't necessarily mean that he comes of a family in which there is insanity, or that he is constitutionally bad. It may simply mean that he has been confronted by some situation for which he does not have sufficient spiritual resources, and as a result, he behaves in an abnormal way. His

religion was put to the test and it failed.

Take, for instance, a drunkard. He may care nothing for alcoholic beverages as such, but he may be married to a domineering wife, and he feels rather unimportant and insignificant in her presence. In order to increase his own proportions, he takes an opiate which deludes him into believing that he is far more important than he actually is. In fact, at times, it may make him feel that he is another Napoleon. Such a psychological explanation does not excuse the drunkard's behavior. Rather does it emphasize the fact that he does not have enough religion with which to confront an unpleasant life situation. The desire to act and feel important is a natural desire, but I need not point out to you that it is not a *Christian* desire. We who profess to be disciples of Christ can never justify our actions by saying: "What I did was the most natural thing in the world," for the New Testament draws a sharp distinction between the natural man and the spiritual man. "For he that hath not the spirit of Christ does not belong to him." If we are only capable of doing that which is natural, our religion has failed at a crucial point.

Let us take for instance, an example which might be drawn from child psychology. When I was a child and misbehaved in the presence of company, I was soundly spanked, and my parents naturally supposed that I was bad. But now we are told by child psychologists that when a child misbehaves in the presence of company, he is simply feeling neglected, for when there are no guests in the home he has all the attention but when people from the outside come in he has to share it with them. He therefore

does a little cutting up in order to be noticed. Now, that is bad enough in the life of a child; but when that attitude is never outgrown, it is pathetic beyond expression. Paul had this in mind when he wrote to the Corinthians that they were babes in Christ and when he said, "When I became a man, I put away childish things. So an adult may be obstreperous and a trouble-maker, not because he is mean or mentally unsound, but simply because he desires a little more recognition than he has received. Such an explanation does not excuse him, but it does provide a psychological understanding of his attitude, and points up the fact that he did not have enough religion to face that situation intelligently and victoriously.

A young husband, following the birth of his first child, may feel neglected by his wife. Until the child was born, the husband received all of his wife's attention. Under such circumstances, some husbands have been known to seek attention elsewhere with the result that there has been a shameful interlude, upon which the husband will look with regret and embarrassment for the rest of his life. He may never know just how it happened, and be shocked that such a thing was even possible.

To mention one more illustration we might consider a person who professes to be an atheist. It is altogether possible that he is no intellectual atheist whatever, but a psychological atheist. He has grown up with the idea that God should give him all his requests, and because he has experienced some keen disappointment, he does a little psychological putting and professes to have lost his faith in God.

(Continued on page 37)

If I Were the Devil

By CHAPLAIN GEORGE E. THOMAS

(*Delivered to an Island-Wide Youth Meeting*)

SEVERAL years ago there appeared a book written by an English professor who had recently been converted to Christianity from agnosticism, which is one way of saying that in his earlier status he didn't believe anything. His name was C. S. Lewis, and the name of his book was *The Screwtape Letters*. It was a religious book, but it was written from an approach seldom—if ever before—used by religious people. Actually his book was written from what he thought was the viewpoint of the devil. Screwtape was a younger devil who had a "patient," a human whom he was to lead into "the kingdom below." You see, *Screwtape* was the opposite of our human, godly conscience, which—with the help of God—has the responsibility of leading us to the kingdom above." The drama in the book is in the dialogue between Screwtape and his uncle, a superior devil whose name was Wormwood and to whom Screwtape had to make written reports—perhaps with four carbon copies. It was a fascinating book that my wife and I read aloud to each other. We were amazed at the intelligence of the devil, for he seemed to know many of the weaknesses of our human nature. Yet our faith in God was strengthened each time we read of the devil's incapacity to understand the love of God. And we were thrilled with his frustration when his patient made progress toward true faith and personal trust and belief.

Since reading that book I have occasionally amused myself by trying to look at situations from the standpoint of the devil. If I were the devil, how would I react to this or that? If I were the devil, would I try to lead men in this direction or the other? If I were the devil, what allies would I have? And what enemies would I be most concerned about? If I were the devil!

Well, if I were the devil, I would fear truth more than any other weapon available to men. I would fear truth because I would know that the more truth a man has the closer he is to understanding me, the world of humans, and especially God. And I would, therefore, try to insulate the minds of men against truth, which is to say that I would try my best to insulate men against the spirit of Christ. *He* came nearer to embodying truth than any human mind seems yet capable of appreciating. The ways I would do this can be described in this manner:

I would take young people just as they are. I would keep them so busy that they would never have time to think, only to feel and to react. I would realize that all of the moral codes formerly held by their parents and ministers and teachers have been subjected to scientific scrutiny and that some of the new commandments have been found wanting. A corollary is equally true, namely, that some of the why's asked by young people

have never been answered believably. I would not want them, you can understand, to have time to study these matters for themselves and to reach sound conclusions, also, for themselves. No, I'm quite sure I would not want that.

Actually, then, if I were the devil, I would treat youth differently in the light of this situation. For some I would encourage their parents, their minister, or their Sunday-school teacher to insist that they bow down before the old codes, the old moral laws, as though they were of themselves sacred. I would have the can'ts and the don'ts preached at them constantly, for I would know that some of these young people would be intelligent enough to rebel at such dogmatism so tyrannically dictated to them. In their later life some of these same young people would be some of my most loyal subjects. But with others I would do just the opposite. I would take away all morality, all laws, and I would say, "Why be good? You can't have fun and be good both. You can't have success and be good. (I'll let them judge that by the practices of their own fathers both in regard to money and in regard to their businesses.) You must live! You can't live if you are tied down with rules as old as your Victorian parents or your puritanical grandparents." And I might possibly, raise the question concerning what "being good" was, for I would want them to be confused about goodness and honor and truth.

Likewise, if I were the devil, I would want young people to be fatalistic. I would want them to think that they had no control over their own lives, their futures, their characters. I would want that so that they would always have an excuse for the wrong

that they do, an excuse other than the truth which would really be evil in their minds and hearts, the thing people call sin. If I could keep people from believing in God, I would say that this event or that was "just luck" that it was just good fortune or bad fortune that had come upon them. Some I would even encourage to blame the stars, those distant bits of matter and energy and light which are more impersonal than chairs and tables. I could get people to think that the unfeeling, unseeing, unknowing stars were their masters directing the course of their lives, I could rest easily for the remainder of time that I would be permitted to exist. But with those people who persisted in believing in God, I would try to get them to blame everything on Him. I would want them all to shrug their shoulders and say "It is the will of God." To the mother whose son has been killed in an accident and to the soldier who loses his hand or his sight in battle or to the businessman whose business fails, I would have such people weakly say "It's the will of God; God's will be done. The Lord gives; the Lord takes away." Then I will know that the religion of these people truly has become an opiate and that they have been safely drugged into insensibility.

If I were the devil, I would be sure to masquerade under the guise of piety. In that "sheep's clothing" I would best be able to divide the force of righteousness into warring factions. On one side I would arm those who believe in sudden conversion with stories of how some men have been visited by God and of a moment changed into new creatures like the man in Rhode Island whose cat kneed him when he was converted. I would have them tell the story of what happened

Saul on the road to Damascus when the blinding light of heaven seared his eyes and his soul. But I wouldn't remind them of the early life of that very brilliant young man. I would keep them from seeing how all of his life he had been searching for the truth. While this went on, I would see to it that those in the other camp heard many stories about men who were converted one night but who returned to their earlier sins the next.

In the same way I would keep the nonliturgical churches from understanding the beauty of the liturgical churches, and I would cause the liturgical churches to be completely unresponsive to the spontaneity of the free churches. I would call the ritual of the liturgical churches popery and idolatry, just "pomp and circumstance," even as I would call, for the benefit of those who are helped by ritual, undisciplined, uneducated, overly-emotional the evangelical churches without liturgy. And in these small and seemingly insignificant ways I would hinder all steps toward understanding and union.

One other thing I would do if I were the devil. Even as I have encouraged all Protestants to believe that Catholicism is idolatry and solely

a worship of Mary, I would have all Protestants worship the King James version of the Bible as though it were the revelation of God helping them to forget that it was Jesus who most completely revealed the Father and that the Bible is but a record of God's revelations and messages to and through many people in many different figures and that He is still capable of revealing Himself. I would have Protestant refuse to use other versions of the Bible even as Catholics once refused to use anything but the Vulgate translation. I would help them to forget that early tenet of their faith which wanted to get the Bible into the minds and hearts of the people. Many people do not enjoy reading Shakespeare today because they find his language too difficult to comprehend. Is it any wonder, then, that they do not enjoy reading a Bible which was written at the same time? But if I could keep men from reading and understanding their Bibles, I would be most successful, I know. Surely there is no better way to insulate men's hearts and minds against truth, against the knowledge of God, against the spirit of His Christ.

These are some things I would do—if I were the devil.



THE POWER OF WORDS

*A careless word may kindle strife;
A cruel word may wreck a life.
A bitter word may hate instill;
A brutal word may smite and kill.
A gracious word may smooth the way;
A joyous word may light the day.
A timely word may lessen stress;
A loving word may heal and bless.*

—THE BIBLE FRIEND

RECOMMENDED READING

Book Reviews
By The Editor

THE REDISCOVERY OF MORALS

Dr. Link analyzes the struggle of the younger generation with the false ideologies which older generations have thrust upon them. Various tensions and sources of conflict are carefully examined, and in quoting a statement following a five-day Conference on Science, Philosophy and Religion, he points out: "Nothing is more definitely established with regard to human relations than that the obliteration of all the real differences among peoples would not affect the problem of group tensions. If differences did not exist they would be imagined or invented. We are a divided people not because there are differences among us; it is rather that we emphasize the significance of the differences because we are a divided people."

"What are the underlying causes of race conflict?" asks Dr. Link. "The answer is a paradox."

"The basic causes of race conflict are not the differences between races, but the forces in respect to which all races and all individuals are alike. They are the forces common to all human nature in all ages and in all parts of the world. They are passion and anger, deceit and falsehood, jealousy and envy, laziness and gluttony, greed and covetousness, pride and selfishness, ignorance and complacency. These traits are common to white and black, rich and poor, secure and insecure, privileged and underprivi-

leged, educated and ignorant. They are the tendencies in respect to which all men are *the common man*. They are inherent in the physical and materialistic nature of every man and woman.

"Education may modify or obscure but it can never eradicate these elementary tendencies. In fact, education often helps these forces to express themselves more destructively under new and socially acceptable names. For example, in the older psychology they were called instincts, the instincts of pugnacity, of acquisitiveness, of sex, jealousy, fear, hunger, and many others. In the newer psychology we call the same forces *drives* and *frustrations*. In psychoanalysis we call them suppressed desires, the libidinal the id, the ego, the subconscious, and many other fancy names. Whatever the names, these human forces, though capable of the highest expression, are destructive when not rightly conditioned or controlled."

The author outlines a program rather than a formula for race and class harmony. He lays groundwork for reforms in public education and points to new possibilities in religious education. The need for further research in legislation and policy making is emphasized.

In his final chapter Dr. Link makes a plea for religious intolerance rather than for the worship of toleration and such. He speaks of the intolerance of Jesus, the significance of the new Social Gospel, and how Communism

and the Social Gospel differ. This book is recommended to all chaplains who wish to make use of a high quality of current thinking on various subjects of problems which now confront us.

The Rediscovery of Morals, by Henry C. Bak, Ph.D. (E. P. Dutton & Co., \$2.50.)

SIX PROBLEMS OF THE RETURNED VETERAN

Now that the guns are quiet and the preponderance of veterans has returned, it is assumed by some that the anxieties and the stresses brought on the American home by the mass movements of large numbers of men from the armed forces are over. On the contrary, for many homes the greatest stresses, strains and consequent breakdowns are occurring now.

For example, there is the veteran who has spent perhaps one, two, or three years in service overseas. He anxiously looked forward to the day when he will come home and will settle down happily. Upon coming home, he finds that in many instances satisfactory housing is available. Many have found it necessary to accept work at locations widely separated from where their loved ones are domiciled. In some cases good positions have been given up in order to rejoin the family. In other situations husband, wife, and family doggedly endure the strains of further separations in this country.

While these and various other frustrations continue, many say to themselves, "Things should return to normalcy, but here we are, more deeply separated than ever."

And there are those who have endured sundry anxieties and, having been reunited, have unfortunately de-

veloped serious misunderstandings.

Under six chapters the author, Howard M. Kitching, M.D., discusses these problems: The Goal of Marriage; Separation: The Threat to Marriage; The Husband's Dilemma; The Wife's Problems; Reunion in Prospect; and Reunion in Reality. Not only does he describe the goal of marriage but points out the threats which come to marriage through separation. The husband's dilemma as well as the wife's problems are examined. It should be remembered that in thousands of instances the wives too have fought a difficult battle. They have carried the family and the business responsibilities, together with the responsibility of being faithful in marriage, although they were too far away to protect in a physical manner the rights and the privileges which were legally theirs.

The book also proposes a splendid technique for reunion in marriage. There can be no question that this is much needed, and perhaps if more couples could be familiar with these techniques, reunions would be happy rather than disillusioning and many marriages saved from the rocky shores of permanent separation and eventual divorce.

The author finally shows the need for *working at marriage* in order to make it successful. The book does not discuss religion, but emphasizes constantly a truly religious outlook, one founded upon choice and not upon fear.

Ernest R. Groves says, "This is the book the returned veteran and his wife need. . . . It deserves reading by the millions."

Six Problems of the Returned Veteran, by Howard Kitching, M.D. (Emerson Books, Inc., \$1.50.)

"The Spacious Firmament on High"

(SIR JOSEPH ADDISON)

THOSE who have stood on the bridge of a ship in the North Atlantic between midnight and day-break, and those who have stretched out on a warm beach in the Marianas and looked up at the velvet blackness, punctuated with myriad frosty stars, know what the shepherd in the Judaean hills was thinking of centuries before when he proclaimed, "The heavens declare the glory of God; and the firmament sheweth his handiwork." So, too, did Sir Joseph Addison, brilliant journalist of the eighteenth century *Spectator Papers*, when he paraphrased the opening lines of the Nineteenth Psalm into a glorious hymn of praise:

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns a shining frame,
Their great Original proclaim."

It is not surprising that it was David who first conceived of this celestial paeon, for must he not on countless nights have lain under the stars and caught his breath at the wonder of God's heavens? And with his poet's gift, would he not instinctively fashion a verse of simple but powerful beauty? And, lyricist that he was, know it must be sung, and address it to the Chief Musician in the Temple of Jehovah?

Taking up the practice of setting the Old Testament Psalms into stanzas that could be used for hymn singing, Sir Joseph Addison reflected another trend of his own day. Men were doubt-

ing religion and looking to science as reason for explanations of the mysteries of life and nature. The Ptolemaic theory, long approved the Church as coinciding with the Scriptures, that the earth is the centre of the universe and all the planets revolve around it, had been blasted by the discoveries of Copernicus and Galileo, who suffered a heretic's trial. Addison, however, was not disturbed by scientific doubts, for the revelations of God's hand which he could see in the heavens gave him assurance that was unshakable. What though stars and planets have no audible voice? Their message is perceived all, whatever tongue they speak. Corroborating the psalmist's words: "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world," Sir Joseph asserted with conviction:

"In reason's ear they all rejoice,
And utter forth a glorious voice
Forever singing as they shine;
"The hand that made us is divine."

The tune for this hymn was written by one who lived centuries after the musician of King Saul's court. Franz Joseph Haydn, who composed music so charmingly descriptive of God's hand in nature in "The Creation" and "The Seasons," gave us a fitting hymn tune for Addison's text—joyous, vigorous, forward-moving, and authoritative.

—L. H. G.

TEXT: "Though our outward man perish, yet the inward man is renewed day by day." II Corinthians 4:16

The Compensations of Old Age

By BISHOP EDWIN HOLT HUGHES

(Chevy Chase, Maryland)

On his seventy-fifth birthday, Monday, December the seventh, 1941, Bishop Edwin Holt Hughes preached at Foundry Methodist Church, Washington, D.C.—his home church. That fateful morning, the Japanese struck at Pearl Harbor. A few years later, with the pagan Axis defeated at fearful cost, the atomic age ushered in, and the United Nations struggling with postwar settlements, Bishop Hughes on December the eighth, 1945, returned to the same pulpit to preach his eightieth birthday sermon.

Turning from any attempted discussion of the problems of this chaotic day, of the world with which weary ears are deluged by the bit, press, and radio, the Bishop, his vibrant spirit a benediction, benignly wise in all the ripening experiences of four score years, brought a comforting, challenging message to all who face the adjustments of thinking and living which the toll of the waning years brings to the perishing outward man. His message had to do with Old Age Security in the highest and best sense. He presented a guide book to fellow pilgrims as to how gracefully to proceed to safety, serenity, and expanding usefulness into the realm of the fading afternoon of the twilight years.

It is a message of triumphant certainty for those who walk with Him, God changes all sunsets into sunrises, and the old is yet to be. It dares the mood of stagnation and deterioration with the assurance that the pathway of the just is from strength to strength, from glory to glory, from grace to grace, until from mortality's highest peak unseen is greeted with a cheer.

—DR. FREDERICK BROWN HARRIS



calendars of normal lives. The theme is—"The Compensations of Old Age."

If the words of the chosen text were not used primarily as referring to old age, they still state its process. There is here a frank recognition of the one effect of growing old. The outward man does perish. The eye grows dim; the feet lose

their swiftness; the body confesses its weaknesses. All this is natural and inevitable. There are instances of wonderful preservation of vitality; but most persons are ready to admit the physical limitations brought by the later years.

Someone has spoken of "the microbe of old age." The truth is that this microbe has never been discovered; and, consequently, there is no way to defeat its steady work. Emerson says that "the surest poison is time," and to that poison no one has as yet found the antidote. The vagaries of our own day do not assuredly claim that old age is a delusion. Physicians make no attempt to cure old age as such; if they add to life's vitality they simply add to life's days, and the patient only becomes older. On the physical side the law is remorseless. None of us at seventy looks as we did at twenty; men may guess us ten, or even fifteen years younger than we are, but they do not guess us back over the half century. The "microbe" has been at

HIS message is not merely an autobiography. The personal calendar is used only to interpret the

work, even though he has hidden himself in his industry. To put it mildly, we have ceased to be athletes. We well know that, however much we may resist the approach of old age, in the end he is bound to be victorious if we live long enough! The word then concerning the failure of the physical life is true of the advanced years: "The outward man perishes." The fact cannot be gainsaid.

If, therefore, we be material in our thought, the limitation of old age is both plain and painful. Cicero recognized this. In his great essay on the subject he spoke of how strange it seemed that when we all wanted a thing so much we did not enjoy it after it came! The secular world seems to regard the later period of life with a shudder. Mimmernus wrote that "When the appointed time of youth is past, it is better to die forthwith than to live." Horace offered the impossible prayer: "O that Jove would restore to me the years that are gone!" Montaigne declared that "old age set more wrinkles on the spirit than on the face." And Byron on reaching his thirty-sixth birthday, really made into a much older anniversary by his type of life, wrote

"My days are in the yellow leaf;

The flowers and fruits of love are gone:

The worm, the canker, and the grief
Are mine alone!"

I

All such estimates grow out of a failure to recognize that every period has its own glory. They assign to old age no positive quality. They note its retreat but not its advances, its subtractions but not its additions, its surrenders but not its services. The con-

solation is never found until we see for the divinely appointed characteristic of old age. The success of every period of the years lies merely in keeping it true to itself. Both youth and age are liable to a temptation: to put on the garments that belong to the middle portion of life. The child wishes to be considered old; the aged one wishes to be considered young. But there is more cure for the child than for the adult. The child looks down a way of natural development and is fulfilling the law of expectation. The desire of the aged one is an inversion of nature, a mournful use of retrospect. The child's outlook is born of hope; the aged man's backlook is born of regret.

You will thus see that everything depends upon our attitude toward age. It is as natural as youth. When turned to itself as God has fixed its characteristic it will lead one to say, "I have lived my life. Age is in the presence of God. The sun which casts its shadow toward the east is as beautiful as that which casts it toward the west. I am grateful for the serene blessing of the evening of time. I do not long for any fountain of perpetual youth. I will wear no masks under which I may disguise itself into seeming falsehood. I pray only that I may taste the flavor of ripened fruit and rejoice amid the crimson glory of the autumn. If this seems ideal, it is the ideal for which life is worth while. We should all be ready to take it as our own and be true to the closing years. All this means that as faith is the victory that overcomes the world, it is also the victory that overcomes old age. The spirit being cultivated we shall come to the period of our final years prepared to capture the compensation

There is an interesting contrast between old age in the Old Testament and old age in the New Testament. Jacob is somewhat typical when he declared to Pharaoh: "Few evil have the days of life been." These words are not wholly the cry of a parental sorrow. Doubtless the fifth chapter of Ecclesiastes is a description of a man's view of old age. "The skies are 'darkened'; and the clouds return"; and the keepers tremble"; and the "strong men" drop; and the "high" places frighten; and the grasshopper is "a burden"; and "the mourners go about the streets." The "silver cord" is loosed, and the "golden bowl" broken. The chapter could scarcely be called a consolation.

But in the New Testament it is not so—because we have come to the Christian standpoint. It is hard to find comfort for old age that knows God. But the New Testament pictures of the sainted and aged do not take of sadness. Simeon in the temple sees Christ, calls out his grateful word: "Lord, now thou dost let thy servant depart in peace," and the Lord is glad with him. Paul the aged in his cell, writes: "I am now ready to be offered, and the time of my departure is at hand. I have fought good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness," and the world forgets that he is in prison and rejoices with him in his triumph. John, the centenarian, goes into the Church at Ephesus, repeats his week-by-week command: "The children, love one another"; while seeing his feebleness we become more distinctly the deathless love survives all wrecks. We often find aged ones that make us glad.

They are those who, keeping their period of life true to itself in the Christian sense, have found through God's grace the compensations in rich abundance.

II

Presuming this Christian spirit, what are some of the compensations that come with old age?

1. There is, first of all, what may be called the cumulative good of life. The Indian Red Jacket once heard the young braves boasting of their deeds and said to them serenely: "But the sixties have all the twenties and forties in them." This was simply affirming that life was cumulative. The same idea comes to us from Browning's oft-quoted verse:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in his hand

Who saith 'A whole I planned.

Youth shows but half; trust God: see all nor be afraid!'"

Both the Indian chief and the English poet offer the same thought of age. It has taken into itself the real good of all the preceding periods of life, and it recognizes that God has not planned our years with a view to anti-climax. The only reason why we ever feel that it is so is because we judge old age by physical failing and make the body represent the total of life. When we see that the worth of preceding years has a deeper depository than the mere casket of bone and muscle and flesh, our thought necessarily undergoes a change.

As the years pass, we should be on our guard against a peculiar tempta-

tion. Occasionally we hear men saying that they would like to be young again. This desire may be a form of nostalgia. The lines—

"Backward, turn backward, O Time in
thy flight,
Make me a child again, just for to-
night.

* * *

"Mother, come back from that echo-
less shore—
Take me again to your arms as of
yore"—

are doubtless a natural longing. But a prayer for a complete return to youth is usually distant from Christian sportsmanship. What we really want to do is to get rid of old age, and yet to keep all the things that come only with age. Ask the vain wisher some questions: Do you want to surrender your education, your business, your wife, your children, your stocks, bonds, house, your friends? God can readily forgive our longing for the dear ones that have gone; but He can scarcely be patient with our wish to claim all the fruits while discarding the only tree that produces them! When we deal with the Lord, it is only fair to keep our books on both sides of the ledger of life!

But even if we measure old age by the standard of playful happiness, it does not suffer from the comparison. Youth is nearly always set over against age. As sunrise and sunset are usually contrasted each with the other rather than either with high noon, so childhood and later manhood are not often compared with middle life. In a way this is unfortunate; it puts an extreme alongside an extreme. It makes childhood seem more careless

than it really is; and it makes age seem more sober than it really is. We talk much about youth as being sunshine and song; but we are guilty of gentle and well-meant exaggeration. The truth is that childhood has far more troubles than we older people recall in our own experience or recognize in the experience of our children. The little people have their troubles, and to them they are serious. President Eliot, of Harvard, declared that his childhood was his most unhappy time. We may regard their youthful sorrows as insignificant and smile at the earnest way in which childhood regards them. Since our sense of values has been so correct that we would not mind it if we could not get a piece of cake, or if we could break the hand of a doll, or if we could not go out to play for an hour, we regard juvenile disappointments as slight. It is not so. Childhood has its griefs, and they are as keen as theirs; they are fleeting. Usually there are far more tears in childhood than in old age—this is not only because self-control is less, but also because disappointments are more impulsive and frequent. One of James Whitcomb Riley's poems states this fact truthfully. You will note that the three illustrations of sorrow all relate to youth:

"There, little girl, don't cry!
They've broken your doll, I know
And your tea-set blue and your play
house too
Are things of the long ago.
But childish troubles will soon pass
There, little girl, don't cry!
"There little girl, don't cry!
They've broken your slate, I know
And the glad wild ways of your
school-girl days
Are the things of long ago.

but life and love will soon come by,

There, little girl, don't cry!

"There, little girl, don't cry!

They've broken your heart, I know.
and the golden gleams of your youthful dreams

Are things of the long ago.

but Heaven holds all for which you
sigh,

There, little girl don't cry!"

Lines like these truly tell what often
brings sadness to young hearts. On
the other hand, old age that has de-
veloped according to the Christian way
often shows a singular serenity. The
best of the aged whom we meet are
not unhappy. They keep the relish of
life. If they are anxious to live for
years to come, even this shows that
they have not lost the sense of life's
good. In their hearts they have the ac-
cumulated religious experiences of
decades, having attained many things
which we are still seeking. They real-
ize what we anticipate. In the case of
the Christian life old age is not a
gloomy thing. You will thus see that,
even when we permit the contrast to
be made between youth and age, the
youth cannot be claimed exclusively by
either period. If we study the matter
concretely, we find that childhood has
its cares and that age has its cheers.
When we see that God has not dis-
ordered his law of progress in dealing
with old age, we can then feel the
cumulative good and can see that there
is a positive compensation for the ad-
vanced life. Even as the present time
in the world's history has at its com-
mand the good of all the past, so the
present time with each of us individ-
ually has at its command the good
that has been bequeathed by our van-
ished years.

Another compensation of old age

lies in its correction of emphasis. This
point is well suggested by the text.
The outward man is losing his sig-
nificance; the inward man is growing
in importance. The stress has moved
from the outside to the inside. More
than we think, at first thought, the
advance of life is signalized by this
changing emphasis—the moving of the
accent from the surface to the depth.
The youth pays much heed to the
body. It is often said that for a few
years the child must be dealt with
largely as an animal. While this is an
overstatement, it contains a ground of
truth. The normal child does not love
school; he goes because he must go.
Even though he is feeling in the best
of health he welcomes a holiday. The
children that we know are not con-
sumed by a passion for knowledge. It
is to be feared, even, that, left utterly
to themselves, they would not always
be present at the services of the
Church and the Sunday School! Say
what you may as to exceptions, the
emphasis of the child is more or less
upon the outward man. Its play takes
on a physical form. It is tag, or hop-
scotch, or jump-the-rope, or leap-
frog. Life is a physical romp, and the
more noise and rush about it the bet-
ter. It requires much experience to
move us beyond that standard. Our
average college pays far more heed
to a football victory than it pays to a
victory in debate. We need not now
discuss whether this ought to be so;
that it is so admits of no doubt. The
prime stress of childhood and youth
is on the outward man. That part of
us is in the ascendancy. The inner
man is renewed because parent or
teacher does some rigid insisting. That
this tendency of childhood is in the
good plan of God is apparent. The best
we can hope to do is to prepare the

deeper man for the day of his coming dominion.

But when maturity arrives the standard is shifted. Our bodies are rated then for their assistance in our work; for the power they grant of continuous study; for the contribution they make to commercial success. The middle-aged man has given over his athletic ambitions. He may enjoy seeing youth dash into the fray; but he feels that the day of his own participation is gone. He does not apply for a place on the list of sporting events, being content to look on and to grow enthusiastic over the athletic prowess of the "rising generation." He has great plans for his business enterprises; great missions to be wrought out for philanthropy; great problems in theology and philosophy and sociology to solve. This does not mean that he claims no spiritual service; it only means that life to the middle-aged man has become reasonable. He feels that he must love and serve God with his mind.

You will all see how our thought is directing itself. Age pushes the estimate of life even more deeply. If it be Christian, its thought is of the inner man and his renewal. The perishing of the outward man is a warning to look more deeply for the realm of growth and the field of comfort. This dimness of eye, this slackening of speed, this whitening of hair—all are signals calling us to emphasize what is more lasting. Even the indications of forgetfulness tend to drive the aged to the development of their deeper selves. Probably this mental failing is more or less, if not indeed entirely, connected with the loss of physical vigor. The instrument through which the mind expresses itself is losing its power. The organist may be just as

skilful as ever; but the organ is wearing out! The captain may be as vigorous as ever, but his ship warns him to keep close to land. The mariner waits until his Master gives him a better vessel. Old age is often reminded that its place of enduring culture is in the spirit. The outward man is perishing; therefore the instrument by which the mental man expresses himself is losing its worth. It only remains to remove the stress to the thing that abides, and so he must give attention to the renewal of the inward man.

This process we have all seen; dimness of eyes accompanied with an increasing spiritual vision; deafness of ear accompanied by a strange sensitiveness to the speech of God; weakness of body accompanied by a singular strength of soul. In this there is splendid growth of heart; an access of sweetness of life; a seizure of the eternal. We saw once a contrast brought all this to the front: The scene is on the railroad train. We are talking with a man eighty-three years of age. He is the product of Methodism. A thousand class meetings have deposited their influence in his heart. His face is both sunny and serious. He is in reality an example of life's best success. His grandfather enters the car and stops for a moment to say: "How are you, Grampa?" The old man replies in quaint fashion: "Complete; complete!" The boy asks: "Are you going to work tomorrow?" and the grandfather answers "Yes." Then the aged man becomes the questioner: "And how are you, my boy?" The youth who has never known a day of sickness replies gayly: "First rate!" The old man puts a wrinkled hand over the boy's heart and asks: "How is it in here?" That question is a revelation of the aged man's ex-

basis of life. His appreciations are spiritual. If the boy grows to a good manhood the time will come when that fine old face with the piercing question looking out of the eyes will stand as a sign of life's corrected and divine estimates.

3. This leads on naturally to our next appraisal. Old age has a compensation in its finer and more spiritual accomplishments. This should not be taken to imply that age has not its place in the regular and more rugged work of life. True we often roll out our list of young men who have accomplished great things; but the fact remains that the great achievements of the world, for the most part, have been in charge of the elders. The terms that have been used for governing bodies of the world show this. Senate comes from the Latin word for an old man; the Roman word Patrician came from the word that means father; the word Presbytery itself signifies age. Men counted it a wonderful thing that a man in the early forties should be President of the United States. This is because the most of the men chosen to our highest office have been approaching the period of age. The list of youths who have done wonders could be far more than offset by the list of men who held power at mid-life or in old age. If the former list would seem more dramatic, the latter list would suggest the most permanent influence. If we canvass our aged acquaintances, we shall find that most of them are working still, and they are doing good work too. It is not wise, then, to underestimate the service which old age renders in the stirring movements of our world.

Yet where this service, for any reason, is surrendered, age still has a

field of accomplishment. There is, as we have already implied, a province of spiritual growth always open, no matter what our years. We may well inquire whether we are not too apt to assume that life is firmly fixed in the later period. Of course, this is the tendency. But if old people become better, they can also become worse. The law of movement here works both ways. Jacob improves as he grows older; but how about Solomon? Had Judas died two years sooner, he would have been honored as one of the heroic disciples of the Lord; had John died forty years sooner, he would have been known as a fierce and impulsive youth whom Jesus loved in spite of his faults; had Henry VIII died young, history would have declared him a hero rather than a monster; had President Chester A. Arthur died ten years earlier, we should have deemed him a politician rather than a statesman. The possibility of moral change remains. We are never too old to fall into sin; and we are never too old to move onward toward God, to gain new conquests in character, and to add to the wealth of the inner man.

And this field for moral improvement is wider than our own lives. It has its social gospel as well. The words of the old have power over many. Men will hear advice from age that they will not take from young manhood or from men of middle life. It is said that when John Wesley was very old he quoted the lines from Anacreon:

"Oft I am by women told
Poor Anacreon! Thou growest old!
See! thy hairs are falling all!
Poor Anacreon, how they fall!

"Whether I grow old or no,
By this sign I do not know;
But this I need not to be told:
'Tis time to live if I grow old!"

John Wesley's field of work remained. If his lack of strength limited its boundaries, it did not change the character of his service. He could still win men to the way of Christ. Unquestionably we do not do justice to the spiritual influence and accomplishment of the aged. Paul, in recounting the religious advantages of young Timothy, mentions the life of his grandmother as well as that of his mother. The influence of our good grandparents grows as we ourselves grow to appreciate life's deeper meanings and purposes. Whitcomb Riley gives us a half-humorous illustration of this fact in one of his poems:

"How did you rest last night?"
I've heard my grandpap say
Then words a thousand times—
that's right—
Just them words that way!
As punchul like as morning dast
To ever heave in sight
Grandpap 'ud alus have to ast—
'How did you rest last night?"

"We young-uns used to grin,
At breakfast, on the sly,
And mock the wobble of his chin
And eyebrows helt so high
And kind: 'How did you rest last
night?'
We'd mumble and let on

Our voices trimbled, and our sight
War dim, and hearin' gone.

"Bad as I used to be,
All I'm a-wantin' is
As puore and ca'm a sleep for me
And sweet a sleep as his!
And so I pray on Jedgegment Day
To wake and with its light
See his face dawn, and hear hi
say—
'How did you rest last night?'"

You will see here the later years took the joke of childhood and converted it into an evangel for manhood. Some of us looking down through decades can see the faces of our own grandparents and hear their kindly voices. Many of us are better men and women because we came under the sway of their hearts. That field of influence remains ever to the ages for those who have Christ for their life and Christ for their hope. Ere the years pass to the home that looms in sight they can distribute the legacy of love and leave with us the tender assurance that, though the outward man has perished utterly, the inward man has had its beautiful and eternal renewing in the country of God. Within three verses of the text wherein St. Paul says, "The outward man" perishes and the "inward man" is renewed daily by day, there is a triumphant declaration: "We know that if our earthly house of this tabernacle be dissolved we have a building of God, an house not made with hands, eternal in the heavens." Amen.

○ The things that make God dear to us are not so much his great big blessings as the tiny things, because they show His amazing intimacy with us; He knows every detail of our individual lives.

—OSWALD CHAMBERS

BACK TO SCHOOL FOR CHAPLAINS

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

Fort Worth, Texas

(Dr. E. D. Head, President)

Southwestern Baptist Theological Seminary is an outgrowth of the Theological Department of Baylor University. Some theological instruction was given to ministerial students in Baylor since its founding in 1845. Under Dr. H. Carroll as dean, a Theological Department was established in Baylor University in 1901 which in 1905 became a Theological School within the university with five full-time professors and with authority to confer the usual theological degrees.

The Baptist General Convention of Texas in 1907 authorized the separation of the Seminary from Baylor. It was chartered March 14, 1908, given the name Southwestern Baptist Theological Seminary and its own board of trustees. The Seminary remained on the campus of Baylor University until the summer of 1910 when it moved to Fort Worth and occupied the new building and campus given by the people of Fort Worth. Dr. Carroll was the first president of the Seminary and was its mentor in growth and development until his death November 11, 1914. Dr. J. R. Scarborough became president in February, 1915, and directed the Seminary's further expansion until 1942 when he retired and Dr. E. D. Head was elected president.

In 1915 the Seminary added the new



Front of Fort Worth Hall

departments of Religious Education and Gospel Music. In 1921 these departments were reorganized and became known as the School of Religious Education and the School of Sacred Music.

By mutual agreement in 1925 the control of the Seminary was assumed by the Southern Baptist Convention. Previous to this time, eleven state conventions, under charter privileges had elected one trustee each.

The enrollment has grown from one hundred the first year to more than thirteen hundred this year, and the faculty from five to thirty-four teachers. Forty-six states and many foreign countries have sent students to the Seminary in its thirty-nine years of existence.

For further information write to Dr. Stewart A. Newman, Registrar, Southwestern Baptist Theological Seminary, Seminary Hill, Fort Worth, Texas.

GRADUATE SCHOOL OF RELIGION OF
THE UNIVERSITY OF SOUTHERN CALIFORNIA
Los Angeles, California

(Dr. Irl Golwin Whitchurch, Dean of the
Graduate School of Religion)

The Graduate School of Religion of the University of Southern California operates as an integral part of the University. Scores of courses in allied departments and schools are always open to divinity students without red tape of any kind.

A program of study can be individualized in terms of a student's background and interests. The broad principles laid down by the Graduate School of the University govern requirements for advanced degrees.

Four graduate degrees are offered. The regulation Master of Arts degree can be followed for a limited specialized training in any one of a number of fields. The Master of Theology degree is a three-year course. It is based upon an undergraduate major in religion. That requirement is broadly interpreted. In addition to outline courses in Bible, religious education, church history, and so on, courses in history of philosophy, ethics, educational psychology, advanced sociology, etc., are accepted. Indeed, a broad liberal arts education, including work in one of the organic sciences, is highly desirable.

Ordinarily the Doctor of Theology degree requires about two years' work beyond the standard Bachelor of Divinity degree. The standards are approximately the same as for the regu-

lation Ph.D. degree. In the latter case a minor must be taken in some school closely allied with religion.

Additional and detailed information may be had by writing Dr. Irl Golwin Whitchurch, Dean of the Graduate School of Religion, University Park, Los Angeles 7, California.

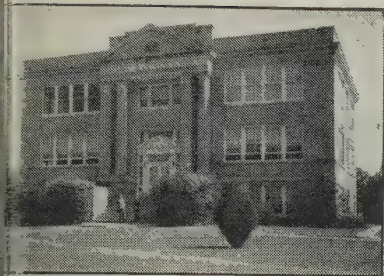


The Univ. Methodist Church on the campus of the Univ. of Southern California

BRITE COLLEGE OF THE BIBLE
Fort Worth, Texas
(Colby D. Hall, Dean)

Brite College of the Bible, a constituent college of Texas Christian University, is a standard theological seminary and is a member of, and accredited by, the American Association of Theological Schools.

A summer schedule has been arranged for the convenience of pastors who wish to study for short terms of three weeks. The student will enroll for one class at a time, reciting three hours a day and receiving two semester hours of credit for the three weeks. The hours of meeting can be arranged



Brite College of the Bible

suit the convenience of the student and the teacher. The maximum credits for the twelve weeks of courses, which begin respectively on June 3, June 24, July 15, and August 5, will be eight semester hours, except that work on thesis may be enrolled for, in addition.

A standard Bachelor's degree is required for admission. Further information may be obtained from Dean Aubrey D. Hall, Brite College of the Bible, Texas Christian University, Fort Worth, Texas.

DR. BARTLETT TO HEAD ILIFF SCHOOL OF THEOLOGY

Dr. Edward R. Bartlett, dean of the University of Pauw since 1941 and professor of religious education since 1923, has resigned to accept the presidency of Iliff School of Theology at Denver, Colorado. He will remain at Pauw until he takes over his new duties August 1.

Iliff, founded in 1889, joins the campuses of the University of Denver. Having its roots in the Methodist Church, one of the ten Methodist seminaries in the country, Iliff is interdenominational in character and is the only theological school between Chicago and the West Coast. Strictly a graduate

school, it offers the master's and doctor's degrees in sacred theology.

Dr. Bartlett will fill the vacancy created more than a year ago by the death of President Harry T. Morris.

Putting Your Religion to the Test

(Continued from page 20)

These examples I have cited, and all others that I might call to your attention, are but variations of a dominant human weakness—an inexcusable concentration upon one's self. They emphasize the extent to which men project themselves into life situations, and such self-centeredness is the very thing which Jesus was constantly attacking in His earthly ministry. You recall how He said, "If any man would come after me, let him deny *himself*, and take up his cross, and follow me." Let him stop trying to consider whether or not he is being noticed all he would like to be noticed, and let him lose himself in some great cause, in some divine purpose. It is at this testing point that the religion of many proves ineffective and inadequate. Is it any wonder, then, that we who preach the gospel of Christ do so without the slightest hesitation or embarrassment. We are not perpetuating some ancient institution; we are not trying to prove some time-honored creed which may appear incredible; we are seeking to share a *message* and a *person* without which, and without *whom*, men cannot live victoriously and intelligently. Therefore, when I invite you to accept Christ as your personal Saviour, I am bringing to your attention the most *important thing in the world*. "If a man have not the spirit of Christ, he is none of His."

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"

At Home and Yet Away

In the parable of the Prodigal Son we have the elder brother saying, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." It is absolutely typical of the people who want more than anything else to get something for themselves out of serving God! "But as soon as this thy son was come," . . . not "my brother," you see, but "thy son," with a sneer; as one might say, "You do well to be proud of him!" ". . . which hath devoured thy living with harlots" . . . Mind you, it was his own living that the prodigal had devoured, and there had been no mention before of harlots—that was made up out of whole cloth! ". . . thou hast killed for him the fatted calf."

If you think a disposition like that could ever be overtaken by mercy or by anything on earth or in heaven but judgment and disaster, you may guess again. The last thing said of him is that he was angry and would not go in. Jesus was picturing in bold strokes the selfish, stodgy people who are always setting themselves against the best they know; and they manage while they're doing it to look so eminently respectable! They try to stroke God's vanity by calling Him pretty names,



By DR. PAUL
SCHERER

while He's supposed in a turn to stroke their convenience. It's all so manifestly devout, and it's all so dismally useless! Better run off—God forbid!—and have to come back, than stay at home and be farth away than any journey could ever take you!

Trouble

A young woman wrote me some time ago that she needed help, and had gone to a psychiatrist. He was her choice, not mine; and he wanted her to forget all the religion she ever knew. He said it wasn't good for her. "I'm not sure I ever did believe in Jesus," she wrote me; "but I'm frightfully lonesome without Him." She wasn't really without Him. He was just making trouble for her. He had made a lot of it in the world and in human life. Never more so than now.

Arnold Toynbee, in his monumental work on the course of civilization, tells the story of how our planetary system came about. A wandering star, ten thousand million years ago—or maybe only one thousand million, to leave a margin for error—got too near the sun, raised on it a huge tidal wave like a carbuncle that grew into a "mountain of prodigious height"; it blew to pieces and threw off small fragments that have been circling around the sun ever since, Mars and

ptune and Jupiter and Saturn and
 r own little earth. He says it's like
 et with the progress of the centuries.
 ed is so immediately at hand with
 s tremendous pull on them that
 en they try to draw away they
 b't. God hasn't merely revealed
 himself in the Bible, or cut across hu-
 n history in a Person Who came
 of Nazareth. He cuts across your
 e and mine. So that the problem is
 ver how we can find Him. It is al-
 ys how we can lose Him. That was
 am's problem. It was Jacob's prob-
 n, and David's. It was the problem
 e chief-priests and scribes had on
 silvary. It's history's problem.

We have an idea we can't get hold
 Him, the way things are; and it
 orries some of us. The only thing
 at worries Him is whether or not He
 n get hold of us!

Balance

In the 13th chapter of I Corinthians,
 part of the 11th verse, we read:
 When I became a man, I put away
 childish things." In the 18th chapter of
 the Gospel according to Matthew, a part
 the third verse reads: "Except ye
 come . . . as little children, ye shall
 t enter into the kingdom of heaven."
 The first puts into words Paul's ef-
 rt to grow up; his realization of the
 et that Christianity is a religion for
 ult-minded people; that it calls for
 alities of toughness, if you like, of
 lgment and discrimination, or emo-
 nal balance and poise, which chil-
 en simply don't have. And may
 aven pity you if you don't develop
 em—if you operate at fifty as you
 erated at five!

The other seems to recommend quite
 e opposite procedure. It's the quick
 d sensitive response of Jesus to the
 mility and dependence of a little

child, unspoiled. The disciples wanted
 to know who was greatest in the king-
 dom of heaven. They were like most
 lawyers and doctors and preachers,
 like all of us; eager to be the concert-
 meister, but not caring much for the
 second fiddle. And he beckoned to a
 youngster playing about on the streets;
 called the lad over with a smile, put
 an arm around the slender shoulders
 and said this ineffable thing. It was
 just like him, God love his tender
 heart! "Except ye become as little
 children, ye shall not enter into the
 kingdom of heaven." You got in by
 that lowly wicketgate, or you didn't
 get in. They never forgot it. Neither
 has the world!

Conquest

During those turbulent days that
 tore Russia apart, back in 1905, love
 looked out of the face of a Mennonite
 father, so writes Alan Hunter, on a
 band of blood-thirsty marauders
 knocking at the door. "Supper is
 ready," the old man said, with his
 family cowering behind him, and in-
 vited them in. "Everything is yours.
 Come and eat with us." "We're not
 going to be fooled," growled the leader,
 shaking his murderous club. "You
 know why we came." "Yes," said the
 other, "but sit down with us first.
 Then do what you think is right. You
 should know," he added, when they
 were seated at the table, "that we are
 Christians." Then he read from the
 Bible part of the Sermon on the
 Mount; and bowed his head to give
 thanks. "Eat now," he went on, in the
 almost ridiculous silence that followed;
 "your beds are waiting for you when
 you have had what you want. You
 must be tired." "We came to kill you,"
 muttered the leader, a kind of terror
 in his eyes; "and now we can't!"

VOICE OF THE READER

OFFERINGS AT DIVINE SERVICES

Since I began my ministry as a Navy Chaplain more than four years ago, I have wondered if we are missing a good thing by not receiving an offering at Divine Services. In January of this year I resolved to experiment with the idea and see how my small congregation at Service Schools, Great Lakes would respond. These are the results. I believe that they indicate that our men welcome a chance to support the Church, and feel that a voluntary offering is a part of worship which should not be omitted.

During the four months from January to Easter Sunday, I have received and sent away a total of \$161.00 to the Federal Council of Churches, a Negro seminary in Virginia, the American Bible Society, and a school for orphans—also in Virginia. Three of the four organizations to which gifts were sent are interdenominational. Acknowledgments indicated that the money will assist in the achievement of vitally important aims—the reconstruction of Churches in Europe, sending Scriptures to desolate war areas, the training of Negro clergy, and the Christian education of homeless children.

Even though we send but fifty dollars at a time, the "mite box principle" proves that every gift is urgently needed; and when multiplied many times, provides the means of turning dollars into deeds. Then too, think of what that fifty dollars means to us. It is our share in a great enterprise, a

tangible bond linking us with the larger mission and life of the Church. We are not an isolated group, but part of the whole fellowship of Jesus Christ. Being in the Navy does not isolate us from the urgent needs of others who also confess His Name.

On Easter Sunday morning I ask my men what we should do—continue our offering or give it up. Their answer was given in the form of the largest sum received thus far, as well as an expression of approval by a shaking of hands. I am pretty certain my original hunch was correct. Navy men are traditionally generous to a fault, like to give to the Church's work.

Just to make sure no one thinks that I am using high pressure tactics to prove my point, here is the way we receive our offering.

After the Creed and announcements I explain where our next offering is going, then hand the plate to someone nearest me. He carries it to the end of the building, places it on a chair, and the service continues. Individual offerings are left in the plate as the men leave the building, so no one is embarrassed by having the plate passed before him as we ordinarily do in civilian parishes. Once, on Palm Sunday, I even made it difficult to leave money in the plate by heaping it full of palm crosses. I found fifteen dollars under the palms!

I imagine that there are many objections to this practice. Some would say, "I've spent thirty years as a Cha

en, and never have taken up a collection." Others would venture that we run into denominational favoritism. Personally, I feel that the need for Christian reconstruction in our world is so great, and the financial burden placed upon such agencies as the Federal Council so staggering, that every dollar that we can raise counts. Every little congregation of scarcely eighty men can give forty dollars a month, other service groups could multiply this figure many times with equally remarkable results. I still think we have been missing a bet on two counts: first, because in the Navy, as elsewhere, Christians discover there joy in giving; and second, because we leave untapped a generous source of financial support for the work of the Church at home and abroad.

CHAPLAIN FRANK F. SMART, JR., USN
Service Schools Command
U. S. Naval Training Center
Great Lakes, Illinois

AN MAIL

We should like to say what a very fine publication THE CHAPLAIN is. It has been our first opportunity to read it and we shall definitely pray for it to be used of God in these days of such confusion regarding His salvation, and the interpretation of the fundamental truths in the Bible.

BRITISH COLUMBIA
BIBLE INSTITUTE
(Signed) R. L. MCCULLOCH
Secretary

REPLY TO MR. DOUGLAS A. DICKY

Mr. Douglas A. Dickey is inclined to think I belong with a little group of theologians in Hell, where there are "no answers, no Absolute, no authority and no meaning."

Mr. Dickey finds security and satisfaction in the belief that he has the answers, the Authority, and the meaning, in the Absolute revelation in Jesus Christ.

I do not deny that God may be the Absolute, though that thought gives me no sense of meaning; for the word "absolute" itself is an invention that bears no relation to anything we ever experience or know. It is a word that was invented to describe what our experience and knowledge is not.

But if God were the Absolute, we couldn't know Him, precisely because of that. If He revealed Himself in Jesus Christ, we would still not know Him as the absolute, but only that which we apprehended of Him in Jesus.

Supposing God in his fullness was completely incarnate in Jesus Christ. That gives us no absolute, infallible knowledge either of Him, or of other doctrines and beliefs which inhere in our faith. If you do accept on faith this absolute revelation, all you can say which comes near being untainted by human fallibility is what Barth says, "God is He Who reveals Himself!" But the amount of meaning that gives to life and the amount of knowledge about other Christian doctrines is sparse. All the rest of our beliefs are built up out of fallible human thought.

But even to believe that Jesus Christ is the revelation of God rests upon some fallible human judgment, either that of my own, or that of someone else. It is impossible to escape responsibility for personal, fallible judgment. This very faith of mine rests upon fallible human records, unless one takes the doctrine of literal infallibility, in which case he accepts a belief that is also a judgment of fallible men.

If Jesus were the Incarnation of the

Absolute, and I had been privileged as some were, to be His personal disciple in His physical life time, I would still have no infallible knowledge of Him, of God, of man, or of any other item of my belief. I would have only what my own training, experience, thought, and capacity for grasping new truth would give me. I still would have no absolute knowledge. I would know enough and believe enough, as I do from this distance, to want to be His follower. I would find my faith in God enriched, and my concepts ennobled. But I would not pretend to have possession of infallible knowledge. I would seek to deepen my understanding by relating my experience to all my other knowledge and experience, by sharing my thinking with others, by testing it in all possible ways. It would be, as it was for the disciples, and as it is for me now, a growing thing.

I come to Jesus as my highest authority; but I come on the basis of a fallible human judgment that He is the highest, that He is a revelation of God. When I come to be His follower I do not pretend that I now have absolute knowledge of God whose spirit was incarnate in Him. I do not even pretend that I have absolute knowledge of Him. Many of my conceptions of Him have already proved erroneous and inadequate. But I still choose to try to follow Him, to grow in my understanding of Him, and of the spirit of God which was in Him. This gives sufficient meaning for zestful living for me—and if this be Hell, I would not choose Heaven. Mr. C. S. Lewis is more clever than profound.

(Signed) G. A. CASADAY

(Editor's Note: Mr. Dickey's letter to Mr. Casaday appeared in the May *Chaplain*.)

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.

—TOLSTOY

The man without a purpose is like a ship without a rudder—a waif, nothing, a no man. Have a purpose in life, and, having it, throw such strength of mind and muscle into your work as God has given you.

—THOMAS CARLYLE

The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who overcome their enemies without strife.

—LAO TSE

Take your definite stand toward the world, and compel others to ascend to your plane. Having chosen a high standard, live up to it strictly and conscientiously. Never sacrifice principle for power.

—GRENVILLE KLEISER

Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul.

—CHARLES BUXTON

Those who do the most for the world's advancement are the ones who demand the least.

—HENRY L. DOHERTY

It is 'curious' how economic sanitation follows the groove of religious teaching, how closely the persistence of hatred penalizes those who indulge in it.

—DEVERE ALLEN

N E W S A N D V I E W S

THE INTERNATIONAL GENE:

The Provisional Committee of the World Council of Churches held a meeting at Buck Hill Falls, Pennsylvania. It was attended by representatives of prominent church organizations all over the world. Many of the delegates are making tours of American church centers this summer, some delivering lectures at leading theological seminaries and colleges. Preparations were made for the first Assembly of the World Council which will take place in Amsterdam next year. Consideration was also given to the question of membership in the World Council and the relations between that body and the International Missionary Council.

Plans for an international magazine for laymen for the purpose of facilitating exchange of information between lay organizations in various countries, to be published by the World Council of Churches or its Ecumenical Institute, have been approved. This Institute sponsored an international conference of Protestant laymen, with representatives of thirteen countries, at Geneva.

An Emergency World People's Congress planned to be held concurrently with the UN General Assembly meeting in September, with participation of all religious denominations invited, will consider problems of world organization, peace, and reconstruction; aid the world's needy; use of atomic

energy and other world resources; and basic human rights for all.

The World Council of Christians and Jews being launched with the help of former Chief Justice Charles Evans Hughes has applied for affiliation with UNESCO. The application is receiving the support of the State Department.

The World Youth Fund of the Y.M.C.A. has received a donation of \$50,000 from the Cleveland H. Dodge Foundation, together with praise of the work of the Y.M.C.A.'s in war-stricken countries.



VISITORS TO THE PACIFIC

(L. to R.) Chaplain (Maj.) Henry Tavel, Personnel Section and Chaplain (Col.) Roy H. Parker, Personnel Chief, both from the Office, Chief of Chaplains, Wash., D. C., confer with Chaplain (Col.) Harry C. Fraser, Eighth Army Chaplain and Chaplain (Col.) Frank P. MacKenzie, Theatre Chaplain, on the route for their recent tour of Japan, Korea, Okinawa, Guam and Honolulu to view the work of chaplains in the Pacific theatre.

DENOMINATIONS:

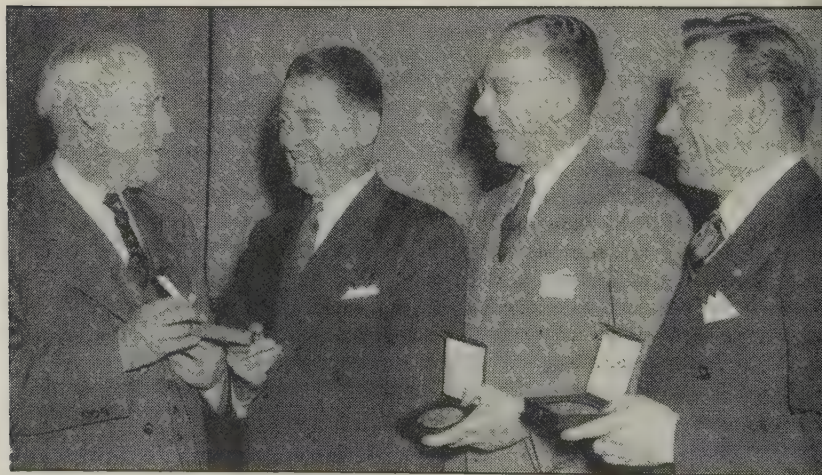
In preparation for a statement of faith and order on unity to be presented to the Lambeth Conference in London in 1948, the Committee on Approaches to Unity of the Protestant Episcopal Church will hold public hearings at the Washington Cathedral in October. At this time statements concerning intercommunion and organic federation with the Presbyterian Church in the U.S.A. or other Christian bodies will be welcomed.

A campaign for additional enrollments for the national roll of honor planned for the Washington Cathedral in tribute to those who served in the U. S. Armed Forces in wartime is being given impetus by the Rt. Rev. Angus Dun and the Rev. Merritt F. Williams.

A youth work project of restoration in Czechoslovakia and harvesting in Warsaw will be sponsored by Unitarian Service Committee this summer. Twenty young people will participate in the project.

The Baptist World Alliance has selected Dr. Elmer A. Fridell as president, upon the death of the Rev. J. Rushbrooke, until the meeting of Baptist World Congress in Copenhagen in July. Dr. Fridell has been serving as East Asia Secretary of American Baptist Foreign Mission Society.

The Methodist Church held its quadrennial General Conference in Boston recently, with about 1,200 official delegates from all over the world. The Treasurer of the General Conference



Dr. William Barrow Pugh (left), Stated Clerk of the General Assembly, presented special Chaplain's medal of the General Assembly of the Presbyterian Church in the U.S. to these former chaplains, at a recent meeting of Philadelphia Presbytery. The chaplains receiving the medals are (l. to r.): Rev. Gene Stone, Rev. George T. Jamieson, and Rev. Robert W. Bringham.

Dr. Pugh himself received the General Assembly medal, in recognition of his service as Chairman of the General Commission on Army and Navy Chaplains, in which capacity he made two round-the-world tours.

tion on World Service and Finance, Thomas B. Lugg, has reported contributions of over \$4,000,000 in ten months of the last fiscal year.

The Seventh-day Adventist denomination has shown large gains in membership not only in the United States and Canada, but also in France and

The one hundredth anniversary of Mormonism in Utah is the occasion for celebration by the Church of Jesus Christ of Latter Day Saints and a review of a century of progress. Church membership has increased from 45,000 in 1866, 1906, 1956; and chapels, wards, and mission buildings from 1 to 1,600. Assignments of missionaries to the Hawaiian and Pacific fields has recently been announced.

The Disciples of Christ have raised nearly half a million dollars for relief in Europe and Asia as a result of the observance of a "Week of Compassion." The denomination has also organized a program under the direction of Mrs. Chloe Kelly for the rearing of children. Weekday Bible studies are to be held in private homes, followed by socials for the parents as well as the children.

Delegates to the recent annual meeting of the Southern Baptist Convention in St. Louis represented six million members, from 21 states. Prominent speakers were former governors Art S. Kerr of Oklahoma and Ed S. Stassen of Minnesota.

The centennial of the present Lutheran Synod of Missouri, founded in 1847 by Carl Ferdinand Wilhelm Walther, was celebrated in Chicago on July

27. Growth of this body is indicated by an increase of over 1,500,000 members from 4,000, the establishment of parochial schools over the country, the Concordia Seminary at St. Louis, Missouri, and the Lutheran Hour on the radio, directed by Dr. Walter A. Maier.

The award for "meritorious public relations performance in the field of religion" of the American Public Relations Association has been granted to the Washington Cathedral and John Price Jones. The announcement was made by the chairman of the judges, Dr. Paul F. Douglass.

EDUCATION

A greatly increased interest in the ministry as a career is evidenced by a gain of 44 per cent in enrollment in seminaries this year as compared with that in 1940, according to a survey by the Commission on the Ministry of the Federal Council of Churches. One-fourth of these candidates for the ministry are veterans, and many more will be enrolled in the next few years, as a large majority of those interested are at present doing their undergraduate work in colleges.

International Uniform Lessons have now been used for 75 years in Protestant church schools of the United States and Canada, according to an announcement by the Rev. Philip C. Landers of the International Council of Religious Education.

A Church Careers Club having a membership of students from the University of Missouri, Stephens College, and Christian College who are planning to enter any phase of religious work is meeting weekly in Columbia,

Missouri, and has as its adviser the Rev. John Clayton.

Departments of religion are being established at George Washington University in the nation's capital and at the three branches of the University of North Carolina in Chapel Hill, Raleigh, and Greensboro. At George Washington the executive officer of the department and associate professor will be Dr. Lawrence D. Folkemer. At the University of North Carolina at Chapel Hill a special request class will consider religion in personal life and behavior rather than in the realm of history, literature, or formal scholarship. Conducting the class will be Dr. Frank W. Hanff of the Law School, whose teaching leaders characterize as "distinguished by a combination of deep religious resourcefulness and a method of inquiry and presentation which is well suited to college students searching for clarity in their own religious experience."—From RNS.

PERSONALITIES:

Newly elected executive secretary of the Race Relations Department of the Federal Council of Churches is Dr. J. Oscar Lee, who succeeds the recently retired Dr. George E. Haynes. Dr. Lee was formerly field secretary for the department and has also served on the Connecticut Council of Churches in Hartford and as an educator at various institutions.

The Right Hon. John Clarke MacDermott, K.C., Ulster High Court justice, who is prominent in lay circles of the Presbyterian Church, has recently been appointed by King George VI as Lord of Appeal in Ordinary.

An official commendation of the V Rev. Robert J. White, S.J., has been made by Secretary Forrestal for his study of and recommendations on the naval judicial system. The recipient is Dean of the school of law of Catholic University and was the first military chaplain to become a commodore.

The first annual award of the Associated Church Press, an organization of Protestant editors of the United States and Canada, has been made to James O. Supple, a Roman Catholic who is religion reporter for the *Chicago Sun* and Chicago correspondent of the Religious News Service.



BELGIAN ADDRESSES CHAPLAINCY LEARN

Col. Robert E. Van Goethen, Protestant Chief of Army Chaplains for Belgium, addresses the Belgian Commission on Chaplains at its luncheon. At the right are Chaplain F. Parker, Chief of Personnel Division, Office of Army Chaplains, and Chaplain Ackiss, Assistant Director, Chaplain's Activity, Office of Navy Chief of Chaplains. (RNS photo.)

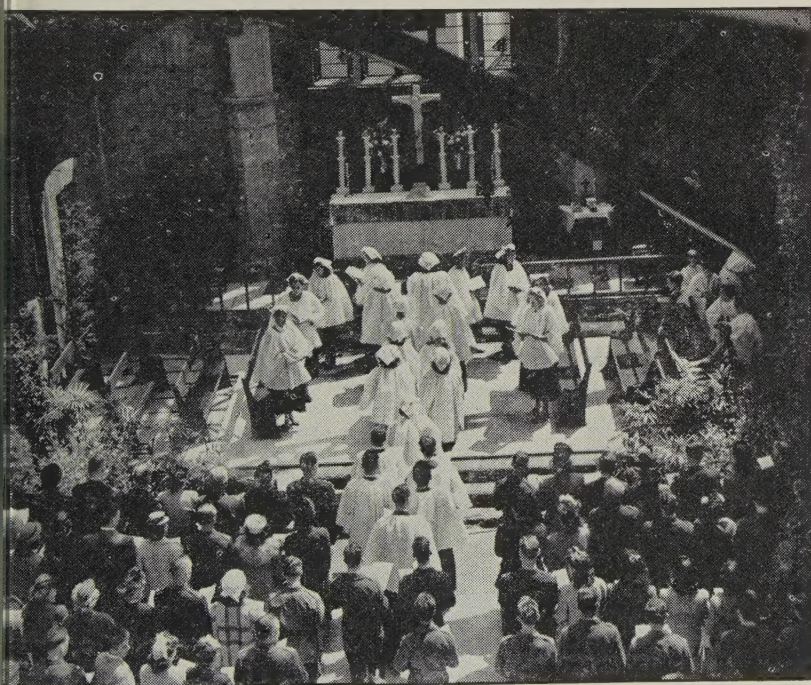
The new chairman of the Commission on the Ministry of the Federal Council of Churches is Dr. Paul E. Sherer, who is a professor at Union Theological Seminary and a nationally known leader of the Lutheran Church. The chairmanship was formerly held by Bishop Henry Knox Sherrill of the Protestant Episcopal Church.

A peace movement as a memorial to a dead inspired by a former American soldier was launched in Minneapolis and St. Paul by churches of all faiths, with objectives of active, in-

telligent, and broad efforts toward peace. The sponsors hope the movement will become world-wide.

FOREIGN:

Aid to war-devastated European churches given by American Lutherans called forth the praise of Bishop Gustaf E. Aulen and Dr. Knut B. Westman of Sweden, at a luncheon given by the National Lutheran Council. Similar aid is being given for churches in Norway and Finland by the Danish people.



The bomb shattered Anglican Episcopal Church in Yokohama—amphitheater-like with its roof and windows gone—where some 1,000 persons representing many denominations gathered for worship on Easter morning at the first service to be held there since the war. The church is beautifully decorated with lilies and palms and the central altar decorations were a four-foot Crucifix, work of creative art by a Japanese sculptor who became a convert to the Christian faith during his execution of this work, and four massive altar candelabra designed by his artistic wife. The ancient liturgy of the Anglican Church was read by Japanese Bishop Ozai, primate of the Japanese Episcopal Church.

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

ACHESON, S. IRVINE	United Presbyterian Church, Des Moines, Iowa
ANDERSON, CLARENCE F.	First United Presbyterian Church, Apollo, Pennsylvania
BATES, FORREST E.	United Presbyterian Church, Narengo, Iowa
BREIHAN, ARMIN H.	Redeemer Lutheran Church, Joliet, Illinois
BUCHANAN, A. B. <i>Chapl., Hd., Bible Dept., Mt. Hermon Schl. for Boys, Mt. Hermon, Mass</i>	
CAMPBELL, JAY M.	United Presbyterian Church, Bergholz, Ohio
CASH, WILLIAM L., JR.	First Congregational Christian Church, Greensboro, N. C.
DAVIS, NORMAN S.	Riverdale Congregational Christian Church, Massachusetts
DUGAN, J. RUSSELL	Second United Presbyterian Church, Xenia, Ohio
DUNGEE, JOHN R.	United Presbyterian Church, Henderson, North Carolina
EASTWOOD, JOHN	First United Presbyterian Church, Monmouth, Illinois
ELSER, JOHN G.	Castor Gardens Lutheran Church, Philadelphia, Pennsylvania
FAIRMAN, EDWIN	United Presbyterian Church, Oxford, Ohio
FIEHLER, DANIEL G.	St. John's Lutheran Church, Glendale & Brooklyn, New York
FRANKLIN, BLAKE M.	First Baptist Church, Warsaw, Indiana
GABBERT, PAUL W.	Grace Lutheran Church, Durham, North Carolina
GALEY, R. D., JR.	United Presbyterian Church, Donora, Pennsylvania
GAMBLE, WILLIAM B.	United Presbyterian Church, Akron, Ohio
GOLISCH, CLARENCE F.	Trinity Lutheran Church, Reese, Michigan
GOSS, C. ALLAN	Pine Street Baptist Church, Milford, Massachusetts
HENDERSON, H. PAUL	Young Men's Christian Association, Dayton, Ohio
HOPKINS, JOSEPH M.	Faculty, Westminster College, New Wilmington, Pennsylvania
HOUGH, ELLIS JONES	United Presbyterian Church, Zenith, Kansas
HUMPHREYS, JOHN M.	First United Presbyterian Church, Philadelphia, Pennsylvania
HUSSMANN, OTTO B.	St. Paul's Lutheran Church, Topeka, Kansas
HUTCHISON, RUSSELL S.	Faculty, Monmouth College, Monmouth, Illinois
IRWIN, DONALD C.	United Presbyterian Church, Detroit, Michigan
JANK, MAX T.	St. Paul's Lutheran Church, Fredericksburg, Iowa
JOHNSON, R. B.	United Presbyterian Church, Albuquerque, New Mexico
KELLY, CARL L.	Faculty, Westminster College, New Wilmington, Pennsylvania
KENNEDY, JOHN W.	Marion Baptist Church, Long Island, New York
KOHN, OTTO E.	St. John's Lutheran Church, Chaska, Minnesota
KRUEGER, RALPH E.	Salem Lutheran Church, Buffalo, New York
LANGHANS, R. W.	Cross Lutheran Church, St. Paul, Minnesota
MALESKE, HAROLD J.	Trinity Lutheran Church, Paw Paw, Michigan
MEHRINGER, WILLIAM G.	Immanuel Lutheran Church, Steger, Illinois
NELSON, ROY E., JR.	First Baptist Church, Marblehead, Massachusetts
PETERSON, OLIVER E.	Seventh Street Baptist Church, Springfield, Illinois
RADTKE, RALPH R.	Concordia Lutheran Church, Waterloo, Iowa
SCHMIDT, CARL T.	Field Work Director, Concordia Seminary, St. Louis, Missouri
SCHNEDLER, WILFRED J.	St. Peter's Lutheran Church, Huntington, Indiana
SCHROEDER, PHILIP J.	Immanuel Lutheran Church, Las Vegas, New Mexico
SPEESE, JAMES	First Baptist Church, Stevens Point, Wisconsin
TONN, EMIL T.	Our Redeemer Lutheran Church, Florence, Alabama
WALKER, JAMES ALBERT	Mt. Olive A. M. E. Church, Gainesville, Florida
WIRT, SHERWOOD ELIOT	Minister to Students, University of Washington, Seattle, Washington
YAUK, MARTIN	St. John's Lutheran Church, Seward, Nebraska
ZEALLER, FREDERICK S.	United Presbyterian Church, Washburn, Illinois

Churches and Agencies

Co-operating with

THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

AGENCIES:

National Council Young Men's Christian Association
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian Gen. Conference of America	General Baptist
Associate Reformed Presbyterian	Latter Day Saints
Baptist, National Conv. U. S. A., Inc.	Methodist
Baptist, National Conv. of Amer.	Methodist, African M.E.
Baptist, Northern	Methodist, African M. E. Zion
Baptist, Seventh Day	Methodist Colored
Baptist, Southern	Mennonite
Baptist, United Amer. Free Will	Moravian
Christian Reformed	North Amer. Baptist Gen. Conf.
Christian Science	Presbyterian, Cumberland
Christian and Missionary Alliance	Presbyterian, United
Church of God	Presbyterian, U.S.
Church of the Nazarene	Presbyterian, U.S.A.
Churches of God in N. A.	Primitive Methodist
Congregational Christian	Protestant Episcopal
Disciples of Christ	Reformed in America
Evangelical Free Church of Amer.	Salvation Army
Evangelical and Reformed	Seventh Day Adventist
Evangelical Congregational	Swedish Baptist
Evangelical Mission Covenant	Unitarian
Evangelical United Brethren	United Brethren O.C.
Free Methodist	Universalist
Friends (Quakers)	Wesleyan Methodist

